

The Instructor

formerly THE JUVENILE INSTRUCTOR



Organ of the
SUNDAY SCHOOLS
of the
Church of Jesus Christ
of
Latter-day Saints

— ♦ —

Devoted to the study
and teaching of
the Gospel in the
SUNDAY SCHOOL
and
in the Home

"Behold, I speak unto you,
and also to all those who have
desires to bring forth and
establish this work;

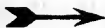
"And no one can assist in
this work except he be humble
and full of love, having faith,
hope and charity, being tem-
perate in all things whatso-
ever shall be entrusted to his
care."

Doctrine and Covenants 12:
7 and 8.

VOL. 69

NO. 4

APRIL, 1934



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The INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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The Awakening

By David O. McKay, General Superintendent Deseret Sunday School Union

For centuries the resurrection of Jesus Christ has been celebrated at Easter, a Spring festival that has come down from the pagan celebration given in honor of Astarte or Eostro, a Saxon Goddess corresponding to the Ashtoreth of Syria. Resurrection and Spring are happily associated, not that there is anything in nature exactly analogous to the resurrection, but because there is so much which suggests the *awakening* thought. Like the stillness of death Old Winter has held all vegetable life in his grasp, but as spring approaches the tender life-giving power of heat and light compels him to relinquish his grip, and what seemed to have been dead comes forth in newness of life, refreshed, invigorated, strengthened after a peaceful sleep.

So it is with man. What we call

death Jesus referred to as sleep. "Lazarus sleeps," he said to his disciples: "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there was no such thing as death—only life—eternal life. Truly he could say, "I am the Resurrection and the Life. He that believeth in me though he were dead, yet shall he live."

With this assurance, obedience to eternal law should be a joy, not a burden, for life is joy, life is love. It is disobedience that brings death. Obedience to Christ and His laws brings life. May each recurring Easter emphasize this truth, and fill our souls with the divine assurance that Christ is truly risen, and through Him man's immortality secured.

The Bible Lost in the Church

By James R. Kage, Ph. D., LL. D.

Author of the "New Analytical Bible," "The Teachers' Guide," etc.

There is but one instance of that kind recorded in the Scriptures. When Josiah came to the throne of Judah the people were committed to idolatry of the most debasing nature. The good, constructive work of Hezekiah, aided by Isaiah the prophet, had been demolished by his apostate son, Manasseh, who instituted the most disastrous form of idolatry which was afterwards encouraged by his son Amon.

Josiah, the son of Amon, saw the working of this evil, and in the most vigorous manner attempted to uproot idolatry and banish it from the land. It was in the midst of these reforms that the Temple was repaired, and while that was being done Hilkiah, the high priest, found the Book of the Law in the house of the Lord.

It was brought to Josiah. In it he read the prophecy that if the people departed from Jehovah the most terrible judgments would be visited upon them. This is set forth in Deut. 28-30, and especially in 29:25-28. This book contained Deuteronomy at least, and it may have been a copy of the entire Pentateuch.

During the reign of Manasseh in which idolatry flourished, the sacred books had undoubtedly been destroyed and lost sight of. The book found by Hilkiah was most likely the Temple copy of the law that had been hidden or cast aside when the sanctuary was profaned.

The reading of these scriptures stirred Josiah to the depths, and more vigorously than ever he prosecuted the restoration of the worship of Jehovah, and the bringing of the people to higher religious levels. This was the third great revival, and to it the prophet Jeremiah gave his powerful support.

The Bible lost in the house of the Lord! When it was found and it got back into the souls of the people it brought about a religious upheaval. How suggestive is this historical event has already occurred to you. There is a vital truth here, so applicable to our own

time, that it should burn itself into our souls.

The Bible lost in the Church of today! Of all places where the Bible should be lost! We can understand how the Bible would be lost to those who have no religious interests, who care nothing about the Bible, and lost to those who would do all in their power to destroy it, but to be lost in the Church!

The supremely serious thing is that such is the case in our day. The Bible is lost in the Church in the increasing denial of its divine inspiration, a denial that carries boldness and defiance of the most outspoken nature. The divine character and authority of the Bible have been preached out of it by pulpits all over the land.

The Bible is lost in the Church in the denial of the deity of Jesus Christ. And this is done by men who hold up the Christ of our redemption as an ideal man, but in and through it all is that traitorous gesture that reminds us of the kiss of Judas.

The miracles to which our Lord pointed in evidence of His divine claims are discredited with a sneer, not by the common sneering skeptic, but by men who teach and preach this book—the Bible in its miracles, the acts of Jesus Christ, lost in the Church. And these men who deny His own claims of divine Messiahship, and deny that He exercised divine power in doing the things that can be explained only in terms of such power, and are so interpreted by Him, will extol in the most inconsistent manner this same Jesus, not as the Son of God, not as the Word that is God, not as one who has the divine right to forgive sins, not as the sinner's substitute and ransom, but simply as an ideal man.

The Bible is lost in the Church in the most positive denial of a lost world, atonement for sin satisfying the demands of a holy law, and the need of regeneration. This Unitarianizing of the pulpit and pew is widespread and is on the

increase. Is it any wonder that such churches are nothing more than Sunday clubs with a thin religious veneering? They have flagrantly denied their Lord and the mask should be torn off. Our Lord did not hesitate to unmask the hypocritical Pharisee who rendered void the Scriptures in their day, and the true follower of Christ should not hesitate to expose and denounce the hypocrisy that has the temerity to stand in a sacred position, and exercise the most destructive influence in the denial of the fundamentals of the Word of God.

We have placed our hand upon things that have to do with the basic facts of the Scriptures, but the Bible is lost in the Church in still other respects. The preacher may be sound enough in his views of the Bible, but for all he does with the Bible, for all the use he makes of it, it is a small factor in his work. It has the most superficial place in his preaching. Very little of its infinite riches reaches his hearers. They know nothing of its marvelous system. All sorts of topics are discussed. Such preaching contains nothing of an expository nature.

Hundreds of congregations listen to this type of preaching and for a period of years they do not learn one really great thing about the Scriptures. The young people are brought up under it, and are utterly incapable of answering the simplest questions on the basic doctrines of the Bible. Their minds are blank, and how any deep spiritual life can be sustained by feeding on such crumbs is a mystery.

The Bible is lost in the average Church in that there is practically no "searching the Scriptures." It is given little or no attention. It is before their minds less than anything else. Side issues occupy indefinitely more of their time and thought. Under these conditions it is a hopeless task to induce those people to take up a systematic study of the Bible. In that church there is no Biblical atmosphere. From Sunday to Sunday, from prayer meeting to prayer meeting, you hear no one saying in glowing enthusiasm, "The Bible is a new book to me; I never saw it that way before;

I never knew it had such a marvelous structure." A new book! It is a lost book, lost in the Church.

When, in the true sense of the word, the Church finds its Bible, as it was found back in the days of Josiah, it will revolutionize things as it did in Judah. There will be a spiritual house-cleaning. The souls of men will be awakened, the dry bones will have breathed into them the breath of life. The place will be surcharged with a divine presence, and sinners will ask, "What must I do to be saved?"

It is the only thing that will quicken the deadness of the Church of today. The things we have substituted to keep the Church alive are just as deadening as the traditions with which the Scriptures were overlaid by the Pharisees which Christ so emphatically denounced. The wonder is that thousands of churches have continued to exist.

The picture is not overdrawn. You will not have to go far to have it verified. What a glorious opportunity you have to bring to these people these treasures of the Word of God. In all of these churches where the Bible is largely lost are earnest souls hungering for the food they never receive. Their spiritual life is starved. They can scarcely formulate just what it is they need and want, but when they are given a glimpse of the unfolding of the Bible, as you are in a position to give them such a vision, it is like a fountain in a desert, food to a famished soul.

If the Bible is found at all it will be found just where it was lost. It was cast aside in the Temple when the people turned from Jehovah. You will not go to a blatant infidelity, to a godless and antagonistic science to find a lost Bible; you will find it in the Church. The janitor may dust it every week, but it is not on the outside where you will find the cobwebs.

Somebody had to find that Bible in the Temple, had to bring it forth to read it to the king. In how many instances it may be your sacred privilege to find this book for those to whom for a long time it has been a lost Bible.

(Permission to print this article has been given by John A. Dickson Publishing Company, publishers of "The New Analytical Bible" and "The Teachers' Guide," both by Dr. J. R. Kaye.)

Salt Lake Stake Sunday School Board

Its Origin and History

By Elder Geo. W. Ashton

Superintendent Sunday Schools Salt Lake Stake

In the spring of 1849 in the "Old Fort," or Pioneer Square, in Salt Lake City, Utah, Richard Ballantyne felt the urge to have gospel studies for children. He had come to Utah in the fall of 1848. By summer of 1849, through his personal efforts, enough materials had been secured to erect a house. In building this, provisions had been made to have a large room in the front part which could be used as a class room for gospel study. When finished by late fall of 1849 definite steps were taken for the beginning of gospel study. December 9, 1849, the first meeting was held in this house, at 8 a. m. This was the first Sunday School in the Rocky Mountains. Among those present were members of the families of John Taylor, Parley P. Pratt, and Wilford Woodruff. An average of 50 pupils attended the first year. This house was located on the northeast corner of First West and Third South Streets.

Encouraged by the success of this school, Brother Ballantyne made efforts to start more. Upon his return from a three year mission to India in 1856, the 15th Ward Sunday School was started; also the 17th Ward Sunday School. In 1853 the 16th Ward Sunday School was organized.

In 1858, when Johnson's Army came to Utah, the Sunday Schools in Salt Lake City and settlements were discontinued. In the early sixties they were again re-established.

The Deseret Sunday School Union had its inception in 1867. Soon after monthly meetings were held in the City Hall, Council House, Fourteenth Ward Assembly Rooms, and later in the Assembly Hall. There Sunday School topics were discussed as felt necessary for the benefit of this work.

Up to 1901, the Salt Lake Stake was co-extensive with Salt Lake County. Schools were held in all sections therein. The Salt Lake Stake Sunday School Board Members were known as county Sunday School Officers. Such capable leaders as George Q. Cannon (1867-1873), George Goddard (1873-1882),

John C. Cutler (1882-1891), and Thomas C. Griggs (1891-1902) were the stake superintendents. The enrollment in Sunday School had grown from 2300 in 1872 to more than 15,000 in 1899.

1901 saw Jordan and Granite Stakes formed and taken from Salt Lake Stake. Then again in March, 1904, Ensign, Liberty and Pioneer Stakes were made by cutting off sections of Salt Lake Stake, leaving only eleven Sunday Schools and 3300 enrollment. Thus from Salt Lake Stake had been drawn the greater portion of schools, territory and pupils, but the future lay before it and much work had to be done. This assignment was given to Charles B. Felt, Willard C. Burton and Thomas J. Howells.

No respite was allowed to these new officers of the Sunday Schools, for no sooner had they accepted their call than they were asked to conduct the Pioneer Day Celebration, July 25, 1904.

Due to the zeal and enthusiasm of these men was begun the Salt Lake Stake Annual June Song and Flower Festival, which is held yearly in the Tabernacle. This began June 18, 1905, when the Board members decorated the Tabernacle with bunting, and natural flowers. All Schools were dismissed and marched to the Tabernacle. Stephen L. Richards of the Council of the Twelve was First Assistant Stake Superintendent at that time.

The following are some of the subjects and occasions which have been celebrated in this Festival since 1905: 1907 was held in honor of President Brigham Young. Amid beautiful decorations of sego lilies, wild flowers, and flag draperies, sat the descendants of President Young. Susa Young Gates gave reminiscences of his life. Professor J. J. McClellan was at the organ; 1908, President Joseph F. Smith was guest of honor. Events of his missionary service were portrayed; 1909, The Prophet Joseph Smith was featured, also the commemoration of the adoption of the

U. S. Flag was given; 1911, the Word of Wisdom when Miss Caroline L. Hunt, of Washington, D. C., President of the National Home Economic s Association, and the Honorable John Marshall of Kansas, were the guest speakers; 1913, America was the subject. A program of patriotic songs and recitations was given by the children before the assembled guests, and the visiting N. E. A. Convention; 1916, Professor Evan Stephens was the guest of honor for his twenty-five years in the Tabernacle Choir. A complete program of music, many pieces of which were composed by Professor Stephens, thrilled his heart and all present. Emma Lucy Gates and the "Acapella Ladies Chorus" assisted; 1918, Patriotism and the Latter-day Saint Teachings. Governor Simon Bamberger addressed the gathering and stated, "I am thrilled to look into the faces of 5000 boys and girls who have come to worship your God and my God." 1921, saw our first pageant—"The Conquest of Truth," by Professor

E. H. Eastmond of the Brigham Young University at Provo. More than 6000 people were present to witness this spectacle of eight episodes, which portrayed the progress of religious freedom from the time of the discovery of America up to the present time, and the acceptance of the gospel's call by the World. 1922, the pageant "A Vision of Old," or the vision of Nephi. This was prepared by Professor Eastmond. Finally in 1933 (the 28th annual time this Festival had been given) was presented the theme, "Buds of Promise." Little children were likened unto the petals of a rose as it blossoms into its fulness of beauty, showing the value of Sunday School teachings to such innocent petals, or Buds of Promise.

In 1933 our Stake had fourteen schools with 4515 members enrolled.

Ours has been a colorful past, graced by many prominent, humble and spiritual leaders. The call of the future comes to us anew, "Prepare Ye The Way Of The Lord."

Prelude

Moderato.

TRACY Y. CANNON.



SACRAMENT GEM FOR JUNE

(Revelations, Third Chapter, Twentieth Verse)

"Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me."

Postlude



More Keen Points for Sunday School Workers

CONVENTION ATTENDANCE

Since the last issue of *The Instructor* thirty-two stakes have been contacted by the General Board in full department sessions, three departments, or conventions held in connection with the stake conferences. The same enthusiastic interest was manifested in most all of these gatherings as was shown in the ones already reported. Some remarkable records of attendance were made. Percentages were as follows:

Beaver, 65; Benson, 72; Boise, 43; Carbon,; Deseret, 73; East Jordan, 97.1; Franklin, 89; Hollywood, 100; Juarez, 45; Kanab, 100; Los Angeles, 100; Lyman, 78; Maricopa, 100; Millard, 75; Moapa,; Morgan, 100; Moroni, 70; North Davis, 100; North Sanpete, 75.6; Oneida, 89; Panguitch, 49; Raft River, 75; San Juan, 33; San Luis, 86.6; St. George,; St. Joseph,; South Davis, 92; South Sanpete, 60.7; Union, 78; Woodruff, 92; Young, 79; West Jordan, 81.

Many of the teachers of wards registering 100% traveled long distances to the place of holding the conventions and as far as we are able to learn returned to their homes without serious accident or harm.

WHO WILL ACCEPT THIS CHALLENGE?

From Mesa, Arizona, came the following effervescent telegram from Superintendent G. C. Spilsbury:

"In Sunday School convention yesterday, Maricopa Stake board, Ward Superintendencies, officers and teachers attended one hundred percent—complete program carried out—commendable and effective work done. Elders Reiser and Cannon, stake presidency and bishops in attendance. Mesa Third Ward, one hundred percent, quarterly lessons subscriptions—a *challenging record*."

Is there any other ward in the Church that can match Mesa Third on subscriptions? If so let's hear from you!

BEAR RIVER'S STANDARD

When the General Board met the Bear River Stake Sunday School workers in the 1934 Convention on February 25, they were greeted by a 100% attendance from every Sunday School in the Stake.

It occurred to Superintendent Owen L. Brough and apparently to all his colleagues in the wards that the standard of attendance achieved for the convention was just the right standard for the regular monthly Sunday School Union meeting, so everybody came to the March Union meeting.

Now that the 100% standard has been reached again, it is natural to expect it to be repeated in April. We shall hear from Bear River again after the April Union meeting. We'll say it will be another 100%!

All other stakes with 100% convention records will do well to demonstrate whether they can do as well.

Every other stake has the stimulating opportunity of bettering its convention attendance at Union Meeting.

ONE HUNDRED MILES—ONE HUNDRED PER CENT

Globe, Arizona, Sunday School workers came 100 miles 100% strong to the convention in St. Joseph Stake on March 11, 1934.

And there are some stakes whose workers can walk to a convention or Union meeting from any place in the stake in twenty minutes.

REQUIRES FIVE DAYS ON HORSEBACK

Twice a year a member of the Juarez Stake Board visits the distant Sunday Schools of that stake, situated high up in the beautiful Sierra Madre Mountains. Five days on horse back are required to fill this appointment. The next time he does this he is going to send to the General Board a written report of his visits. Anyone interested in the details can have them as soon as the report is received.

All right, Harvey! Get yourself a stenographer and let's have the whole story.

EVERY MAN AND WOMAN THERE

Los Angeles Stake had not only 100% of the officers and teachers in attendance at the recent convention but 100% of every group invited to attend, including Priesthood officers and leaders and Correlation Committees. Another challenge to other Sunday School conventions!

TWO HUNDRED PERCENT

At the convention of the East and West Jordan Stakes, March 25th, Draper Ward came out 100% strong with its regular officers and teachers, and another hundred percent of substitutes from the teacher-training group. That ward is building for the future.

AN UNCONSCIOUS BOOST FOR THE "WORD OF WISDOM"

A brief note in a recent number of the *Literary Digest* quotes the famous Dr. William J. Mayo as saying that long ago he had learned that women are more resistant than men in combating many diseases; and Dr. E. V. Allen of the Mayo clinic has been checking up and trying to account for this "inferiority of the huskier sex." Among the list of reasons he puts overwork, alcoholism, "tobacco heart," industrial hazards and irregular habits of eating and sleeping. The italics are ours.

Perhaps when the insidious work of "evil and designing men," through the media of the radio, the newspaper and the billboard, shall have fastened the liquor and tobacco habits upon the youth of America and destroyed their power of resistance against disease, it may be discovered, after all, that the Mormon "code of health," was inspired. We hope the discovery will not be too late.

READ, ABSORB, USE!

We commend to every officer and teacher of our Sunday Schools the prize articles, written by Warwick C. Lamoreaux and Laura Starkey Butts on "How to Get the Most out of *The Instructor*," published in the March issue of this magazine. The strong points brought out by these writers should put *The Instructor* in the hands of every teacher who has a desire to take advantage of the valuable helps offered by the General Board, and improve her teaching methods.

OUR COVER PICTURE

"On the Way to Emmaus" is from a painting by Plockhorst, one of a group of German artists who made large contributions to the sacred art of the world. The picture illustrates a part of the twenty-fourth chapter of St. Luke which narrates the appearance of the Savior, after His resurrection, to two of His disciples who were traveling to a village called Emmaus. The whole chapter is a thrilling Easter story. It is beautifully spiritualized in our Sunday School song (No. 13), entitled, "Abide With Me, 'Tis Eventide."

SECRETARIES' DEPARTMENT

KEEPING RECORDS

Are your records worth keeping? They are if they tell the truth, the whole truth and nothing but the truth.

If they possess these virtues, they are loyal to the facts, they are accurate, complete and trustworthy.

If to all these you add an attractive and neat appearance, you are preparing a thrill of satisfaction for the people who, ten, twenty, fifty or one hundred years from now seek out your records for what they can tell about one of the world's most remarkable movements for moral and spiritual training.

The preparation of ward and stake Books of Remembrance throughout the Church is making us conscious of the importance of records. (See Article on Salt Lake Stake Sunday Schools, by Supt. Geo. W. Ashton, page 165, this issue.)

If you want to know from actual experience what posterity will think of you, go to work now to make up a record of the names of the men and women who have served as officers and teachers in your school since January 1, 1900.

So long as you find the records well preserved, orderly, complete, accurate and neat, the undertaking will prove to be enjoyable and fascinating. You will grow in appreciation and admiration for those who did their work so thoroughly and so well.

But when you find a record missing, or a year or more without a record, your impatience and displeasure will grow.

When you study the Gospel Doctrine lesson of the current series on the importance of record keeping, and realize that the primary responsibility for preserving adequate records is upon the officers of the ward unit, you begin to sense the magnitude of your responsibility.

As has been stressed in this depart-

ment many times in the past, we shall be called upon in 15 years to render an accounting of our work. The occasion will be the second Sunday School Jubilee year. The first was celebrated in 1899; fifty years after the organization of the first L. D. S. Sunday School in the West. Fifteen years is a surprisingly short time.

Whether you are in the service then or not, you have an opportunity and a duty now. It is (1) to make a record worth keeping; (2) to keep that record in the prescribed minute books and roll books; (3) to see that it is preserved in a vault which is proof against water, dust, moths, mice, fire and all other destructive and deteriorating forces. But don't keep it in inaccessible places.

The minute book includes forms for the weekly record of statistics and happenings. It provides for the summarization and preservation of the statistics in monthly reports, which build into quarterly summaries. Think how convenient these will be to the researchers in ten, twenty and fifty years. How they will bless you for your thoroughness!

In the back of the minute book space is provided for the minutes of the Monthly Report and Business Meetings.

From these the future researchers will be able to form a fair estimate of the business-like, systematic, creative expertness with which the officers and teachers of your school did their work. It is your business to see that the record you make does your colleagues justice.

The section in the back of the minute book contains a page for recording happenings and achievements of historic importance.

Whatever Sunday School record you make, have before you always the realization that interested researchers in five, ten, fifteen or fifty years will make a close and careful study of your work.

Write everything with the realization that you are leaving messages for posterity, for which they will hold you in admiration and high esteem—if your record is worthy.

"Historians ought to be precise, faithful, and unprejudiced; and neither fear, hatred nor affection, should make them swerve from the way of truth"—Cervantes.

CHORISTERS and ORGANISTS



ORGANISTS

REGISTRATION

The following lesson on "Registration" is taken from the "Organists' Manual." The various suggested combinations should be worked out, discussed, and applied to song No. 45, as well as to other material in the Union Meeting. In addition each organist is urged to find those combinations on the organ in his own ward which sound best.

"One of the most vexing questions facing the young organist is, 'What stops shall be used in hymn and solo playing?' As organs differ so greatly in their stop combinations, and as stops bearing the same name often produce different tone quality and quantity in various makes of organs, it will be necessary in this lesson to give an outline of the principles of registration and then leave it to the organist to find out by experimentation just what stops to use in the organ he is performing upon.

"Keep the following facts in mind—8 foot stops produce tones of normal pitch and should therefore form the basis of all stop combinations; four foot stops produce tones an octave higher than 8 foot stops and when used in connection with 8 foot stops, brighten the tone. The right hand octave coupler has much the same effect as a 4 foot stop as it produces a tone an octave higher than the key depressed; 16 foot stops produce tones an octave lower than 8 foot stops.

General Board Committee:

Edward P. Kimball, Chairman;
Tracy Y. Cannon, Vice-Chairman;
P. Melvin Petersen
George H. Durham

The left hand octave coupler on most organs has much the same effect as a 16 foot stop.

"Two foot stops are used in solo combinations. A strong pressure on the left knee swell opens all the stops on the organ and produces an effect known as 'full organ.' The right knee swell, when opened, increases the tone without adding any stops to those already drawn.

"The following stop combinations may form a basis for study of registration. It must be remembered, however, that a combination which sounds well on one organ may be very poor on another:

1. 8 foot pitch, m. f. a. Stops left of player (bass). Open Diapason. b. Stops right of player (treble). Open Diapason or Melodia.
2. 8 foot pitch, p. a. Dulciana. b. Dulcet or Dulciana.
3. 8 foot pitch (string). a. Gamba or Vox Celeste.

Note: String stops (imitating stringed instruments) are often placed only in treble register.

4. 8 and 4 foot pitch, m. f. Combination 1 with 4 foot flute in treble and Viola; 4 foot in bass.

5. 8 and 4 foot pitch, p. Combination 2 with soft 4 foot flute in treble and Dolce 4 foot in bass.

6. 8, 4 and 2 foot pitch (brilliant) f. Combination 4 with treble octave coupler.

7. Combination 6 with bass octave coupler.

8. 8, 4 and 16 foot pitch (dignified) f. Combination 4 and 16 foot stops in treble and bass.

9. Combination 8 with treble and bass octave couplers.

10. Unusual 8 foot pitch. 4 foot stops in treble and bass, played an octave lower than written.

11. Unusual 8 foot pitch. 16 foot stops in treble and bass played an octave higher than written.

12. Aeolian Harp Combinations.

- a. Aeolian Harp alone played two octaves lower than written.
- b. Aeolian Harp and Dolce 4 foot played one or two octaves lower according to the compass of the piece being played.
- c. Aeolian Harp with 8 foot solo stop (in right hand).
- d. Aeolian Harp with 8 and 4 foot solo.
- e. Aeolian Harp with 8 and 16 foot solo.
- f. Aeolian Harp with 4 and 16 foot solo.
- g. Aeolian Harp with 8, 4 and 16 foot solo.

"If there is a very soft 4 ft. dolce in bass section, it may be added with good effect in combinations c, d, e, f and g.

"A simple method of registration study is to play some well known hymn, such as 'Sowing' with each combination. In this way the effect produced by each combination can be studied by itself and compared with the other combinations. It is recommended that the student seek to find as great a number of effective combinations as possible.

"The Aeolian Harp combinations are not always easily used as the melody alone must be played with the right hand while the left hand 'bunches' the harmony—that is, brings all the notes of the harmony within the reach of the left hand. 'Rock of Ages' is a comparatively easy hymn for practice in Aeolian Harp combinations."

CHORISTERS

The song to be memorized during the month of June is a very beautiful one—one of our very own lovely Sacramental Songs, No. 45, 'In Remembrance of Thy Suffering.'

Our Lord and Master Jesus Christ is glorified as the Savior of the world through the text. The law of forgiveness is beautifully emphasized thus:

"We've forgiven as Thou biddest
All who've trespassed against us;
Lord, forgive as we've forgiven,
All Thou seest amiss in us."

This song affords a good oppor-

MEMORIZATION FOR JUNE

"In Remembrance of Thy Suffering," No. 45, is the song to be analyzed in the May Union Meeting, and to be memorized, especially the words, by all the local schools during the month of June.

tunity to help teach the younger generation the true and wonderful significance of the Sacramental Service. Ask yourself the questions: What is the

true significance of the Sacramental Service? How can it be made more inspiring and impressive?

After you answer these questions you are much better prepared to lead and inspire your group with this song. Music is a language of the emotions. Each individual is nothing more than a bundle of emotions waiting for some spark to set fire to them. Let the music and the poetry of this song be that ever-flaming spark.

In memorizing the words and the four parts—Soprano, Alto, Tenor, and Bass—your time will be very well spent by singing each part separately. By using this method you will avoid many mistakes that might otherwise creep in.

The outstanding rhythmic figure—the triplet contrasted with the quarter note—will need special care and drill, remembering that the triplet is equal in value to the quarter note.

The tenor part is extremely important. Sometimes we are short of tenors. Have you ever tried to use some of your altos on the tenor part? The boy, just before his voice changes makes a wonderful tenor singer. Give him a trial on that part having him sing the tones just as they are written on the Bass staff.

Some will say, "Oh! I know that familiar song;" others will say, "The more I sing that glorious song the more beautiful it becomes." To which of these two groups does your School belong?

Make your aim fit the following:

"Let your songs be like deep answering to deep, until that day shall come when the heavens and the earth shall join together, and the grand and final chorus shall roll through the universe; when the kingdoms of this world shall become the kingdoms of our Lord and His Christ and He shall reign as King of Kings forever and ever."

"There is music in all things, if men had ears"—Byron.

"The law of the Lord is perfect, converting the soul."

—Psalm 19:7



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Frederick J. Pack

LESSONS FOR JUNE, 1934

FIRST SUNDAY, JUNE 3, 1934

LESSON 18. THE LAW OF THE LORD TO THE CHURCH

Texts: Doctrine and Covenants, Section 42; Sunday School Lessons, (quarterly), No. 18.

Objective: To show that the Lord gave to the Church in the beginning his laws for the government of its members, and that it is commanded that the repentant sinner shall be forgiven, but "he that sinneth and repenteth not shall be cast out."

From the organization of the Church until the death of Joseph Smith the Prophet the Lord revealed through him his law and doctrine until sufficient had been given for the establishment of Zion. (Sec. 42:67.) We have been commanded from the beginning to obey the commandments and accept the doctrine contained in the Bible, the Book of Mormon and in the revelations coming to the Church from time to time. However, the Lord considered it to be necessary to command the Saints to go to Ohio and there establish themselves where he could reveal unto them his law. When they had assembled in Ohio the Lord gave unto the Church the law as he had promised, even reiterating laws found in the Bible and Book of Mormon and renewing them and making them compulsory upon the members of the Church. It should have been sufficient for the Lord to have called attention to the law given to ancient Israel and then ask us to observe it, but he, knowing the tendency of some of his children to seek excuses for themselves, again repeated these commandments so that there could be no excuse on the part of any member of the Church who failed to observe them. Moreover, this

is a new dispensation of the Gospel and in it all things are to be restored and renewed as Paul has said, for in it God purposes to "gather together in one all things in Christ which are in heaven, and which are on earth." This is a dispensation of restoration. Not only is the Priesthood and the complete organization of the Church with all of its covenants promised by ancient prophets, restored, but even the laws by which the Saints were governed in former times are renewed by proclamation from the heavens. These laws thus revealed, including the decalogue given to Moses—are again stated in the word of the Lord for the moral, temporal and spiritual guidance of the people of these latter times. The Lord would have us a righteous people understanding clearly his purposes concerning our salvation and filled with love for each other and also for him. Therefore he has said: "*Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not shall be cast out. If thou lovest me, thou shalt serve me and keep all of my commandments.*"

Those who will not understand His law and His doctrine are not to teach, for teaching shall come by the Comforter, for "the Comforter knoweth all things, and beareth record of the Father and of the Son."

Questions and Suggestions

1. Compare the law of the Ten Commandments with the law of the Lord to the Church given in Section 42. Which is more complete?
2. What is the meaning of the "law of consecration?"
3. Name rulings given by the Lord for the administration and discipline of the Church as taught in this revelation.
4. What is the meaning of the promise, "They shall not taste of death?"
5. Why are missionaries commanded to set an example in righteous living?

SECOND SUNDAY, JUNE 10, 1934

LESSON 19. PREPARATION FOR THE COMING OF CHRIST—THE NEW JERUSALEM

Texts: Doctrine and Covenants, Section 45; Sunday School Lessons (quarterly), No. 19.

Objective: A warning given of the near approach of the coming of Jesus Christ and of the end of the times of the Gentiles which commenced after the withdrawal of the Gospel from the Jews and the destruction of Jerusalem; also to show that the city New Jerusalem shall be built at the close of the times of the Gentiles and that the Jews are to be gathered again to Palestine, preparatory to the coming of Jesus Christ.

Near the close of the ministry of our Savior on the earth He took His disciples out to the Mount of Olives and there in answer to their question instructed them in relation to the destruction of Jerusalem, the scattering of the Jews, and gave them information in relation to the signs and events which would precede His second coming. He informed them that the time for the Jews to have opportunity to receive the Gospel would soon pass and they would be scattered among all nations. When that time came the time for the Gentiles to be taught the Gospel would come in. During His ministry on earth He said He was not "sent but unto the lost sheep of the house of Israel." (Matt. 14:24.) When He sent His disciples forth to preach He also said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5-6.) Acting on this advice the disciples confined their teachings solely to the Jews in the days of Christ and after His resurrection until the Lord indicated to them that the Gospel was also for the Gentiles. Because of the rejection of our Lord by the Jews and their refusal to accept the Gospel in the days of the Apostles, the Gospel was taken from them and carried to the Gentiles. This was the beginning of the times of the

Gentiles. In that dispensation the Gospel was first to the Jews and then to the Gentiles; in this dispensation it is first to the Gentiles and then will go to the Jews, and the first are last and the last first, as it has been promised.

The Lord said in His instruction to His Apostles that after the destruction of Jerusalem that it should be trodden down and the Jews scattered and that they should remain among the nations until the times of the Gentiles are fulfilled. In Doc. and Cov. 45, the Lord says that when the times of the Gentiles are fulfilled, the Jews shall be gathered again, and in that day we would hear of wars and rumors of wars, and the whole earth would be in commotion. Men would say that Christ delayeth His coming; the love of many should wax cold; iniquity should abound, and in these days a light should break forth among them that sit in darkness, but they would perceive it not. There would be earthquakes, floods and desolations. In that day Zion should be built and the righteous should come to Zion seeking peace, for there only would be found a people free from bloodshed and sorrow. Following these days the sun would be darkened; the remnant would be gathered to Jerusalem; the angel would sound his trump and the righteous dead would come forth; the arm of the Lord would fall upon the nations and the Jews in the midst of persecution and death would flee into the valley created by the dividing of the Mount of Olives and there Christ should come as their deliverer. The New Jerusalem is to be built, and the old Jerusalem rebuilt to become an abode of the righteous, and the millennial reign would commence on the earth with Christ as King.

Questions and Suggestions

1. What is the meaning of the expression "the kingdom of God?"
2. What signs of the near approach of the great day of the Lord are now before us?
3. Why were the people and city of Enoch translated? When shall they return?
4. What is meant by "the times of the Gentiles?" When did

CONCERT RECITATION FOR
JUNE 1934

(Doc. and Cov., Section 50, Verse 24)

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

this period begin and what is the sign given by the Lord when it was to be fulfilled?

5. What events must precede the second coming of Christ?

THIRD SUNDAY, JUNE 17, 1934

LESSON 20. THE GIFTS OF THE SPIRIT

Texts: Doctrine and Covenants, Sections 46 and 50; Sunday School Lessons (quarterly), No. 20.

Objective: To show that the Lord gives the Holy Ghost and the gifts of the Spirit to the faithful Saints that they may know the truth and not be deceived by false spirits which are prevalent in the world.

Prayer and humble faith are requirements made of man by the Almighty. The poet, Montgomery, had the proper understanding of prayer and expressed it in his wonderful hymn. Prayer is vital and "the sublimest strains that reach the Majesty on high," and without it we cannot have contact with the Holy Spirit which reveals to us the things of God. In the Doctrine and Covenants, Sec. 46, the Lord commands us "to ask of God who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils. Wherefore beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments * * * "

Nephi saw our day and prophesied that "at that day," Satan shall "rage in the hearts of the children of men." Others he would pacify, and through his flattery and cunning would lead the souls of many "away carefully down to hell." The Savior also has warned us to watch and pray because of the false spirits and teachings which should prevail on the earth in the last days. "Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world."

(Sec. 50:2.) Knowledge of the things of God is one of the greatest safeguards against the deception by false spirits, either of men or of devils. "Whoso treasureth up my word, shall not be deceived," was the instruction the Savior gave to His disciples. The knowledge of the things of God cannot be understood by the spirit of men; it must be obtained by the aid of the Holy Spirit who is to guide us in all truth, and it is the privilege of each member of the Church to seek for the best gifts. While the gifts are distributed and one gift is given to one and another gift to another; yet, through seeking in prayer, faith and humility, we may all have the gift of knowledge of the things of God, which is the most important, for through it we are protected from the false teachings of the world and the raging and flattery of Satan as these come in their varied forms.

Questions and Suggestions

1. Why should our church services always be conducted so as to be guided by the inspiration of the hour?
2. In what various ways do false spirits manifest themselves?
3. What are the gifts of the Spirit? Why are they given? Who is entitled to receive them all?
4. What is the value of the "gift of discernment?"
5. Why must the Gospel be taught and received by the Spirit of truth—The Holy Ghost?

FOURTH SUNDAY, JUNE 24, 1934

LESSON 21. A MISSION TO THE SHAKERS —ZION TO FLOURISH

Texts: Doctrine and Covenants, Section 49; Sunday School Lessons (quarterly), No. 21.

Objective: Showing the attempt to bring the Shakers to repentance and to teach them the error of many of their doctrines, such as the belief that marriage is sinful; that there is the female nature in the Godhead; that Christ will appear as a woman or as a man traveling on the earth, and that women do not officiate in the Priesthood.

In the spring of 1831, Leman Copley who had previously been a Shaker joined the Church and was desirous of having

the Gospel taken to his former associates. The Lord gave this revelation (Sec. 49,) directing the Prophet to send Sidney Rigdon, Parley P. Pratt and Leman Copley to the Shakers who resided in Ohio to try to bring them to a knowledge of the Gospel. The Shakers had their beginning in England, but under the guidance of Ann Lee they established colonies in the United States in 1774, two of these colonies being in Ohio and two in Kentucky in 1831. They never were very numerous, their doctrines precluding extensive growth.

The Shakers, while accepting that term as we do the term "Mormon," called themselves "The United Society of Believers in Christ's Second Coming." They believed that there is no resurrection of the dead and that the appearing of Jesus Christ was to be after the order of re-incarnation. In fact they accepted Ann Lee as the appearing of Jesus Christ in the female form. Their doctrine was that Adam was created in the image of God, male and female, and that God had in Him the nature of both sexes. "In Mother Ann, daughter of an English blacksmith, the female principle in Christ, was manifested." The Shakers, while not condemning marriage in others, felt that men and women could not be true Christians and have in them the spirit taught by Christ and be free from sin, and live in the marriage relation. In their communities husbands and wives lived separately. Their communities were divided into "families" each "family" consisting of from 30 to 90 members, living in homes where the sexes were separated, but where they could possess their substance in common. They taught a perverted form of the united order. They expected to make growth through con-

versions; there could be no increase otherwise since they frowned upon marriage and felt that purity of life could only be obtained by celibacy. They were a self-righteous people which attitude naturally grew out of their peculiar teachings. To correct these false doctrines the Lord declared that the only people without sin were certain persons "which I have reserved unto myself, holy men that ye know not of." This saying evidently had reference to such translated beings as John and the three Nephite Disciples. In this revelation (Doc. and Cov. Sec. 49) man is told that marriage is ordained of God; meat also is for the use of man to be used sparingly, but the shedding of the blood of animals needlessly is a grievous sin. He also corrects the teaching of these people that Christ will appear as a woman or as a traveler on the earth. When Christ comes it will be as the Deliverer and Purifier of the earth, and He will come as King of kings, but before that great day Zion shall flourish and the Lamanites and Israel blossom as the rose.

Questions and Suggestions

1. What was the origin of the sect of Shakers? What false and what true teachings were embodied in their doctrine?
2. What was the authoritative word of the Lord as to celibacy, communistic living, eating of meat, the time and signs of the Lord's second coming, and events to precede it?
3. What is meant by the vicarious atonement of Jesus Christ?
4. Who are some of the "Holy men that ye know not of?"
5. Why would celibacy defeat the plan of redemption?
6. Explain: "the blood of every beast will I require at your hands."

The Carpenter's Son

By C. Frank Steele

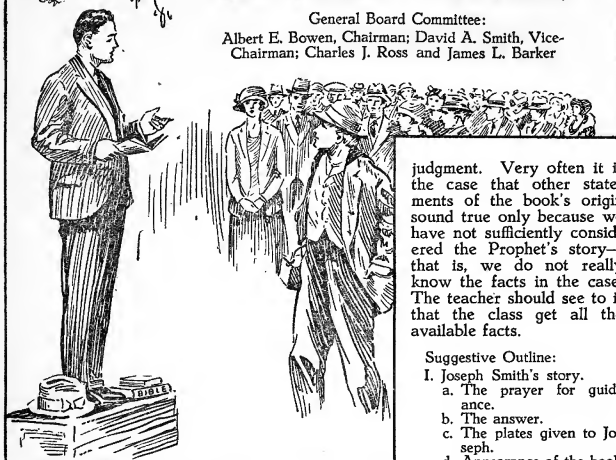
He was a carpenter's son
And He learned to build.
In Joseph's busy workshop
The Child's days were filled
With labor, purposeful and true;
And so in heart and hand the
Boy Jesus grew.

He was a carpenter's son
And He learned to build,
Build in the hearts of men
As the Father willed
A Kingdom where sweet mercy is
enshrined
And honor glorifies the human mind.

MISSIONARY TRAINING

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith, Vice-Chairman; Charles J. Ross and James L. Barker



judgment. Very often it is the case that other statements of the book's origin sound true only because we have not sufficiently considered the Prophet's story—that is, we do not really know the facts in the case. The teacher should see to it that the class get all the available facts.

Suggestive Outline:

I. Joseph Smith's story.

- a. The prayer for guidance.
- b. The answer.
- c. The plates given to Joseph.
- d. Appearance of the book in 1830.

II. Spaulding-Rigdon story.

- a. First publication of.
- b. Details of the story.
- c. The theory discussed:
When did Rigdon meet the Prophet?
What was the character of the two?
Why did not the "conspiracy" leak?

III. The self-hypnosis theory.

- a. Was the Prophet epileptic?
- b. What has come out of the Book?
- c. Can a stream rise higher than its source?

Helps and Suggestions: As already suggested, the teacher should stick to the facts in this lesson. He should not here allow himself to stray into reasons for the truth of the Prophet's story. That is reserved for another lesson (Lesson 18).

Ask the class to pick out in their mind (without of course naming any one aloud) some young man of their acquaintance who is between eighteen and twenty-two years old, who lives in a country town, and who has not been to school very much. Then let them ask

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 3, 1934

LESSON 16. ORIGIN OF THE BOOK OF MORMON

Text: Sunday School Lessons (quarterly), No. 16.

References: *History of the Church*, Volume 1, chapters 2, 3, 4; *Essentials in Church History* (Smith), pp. 50-71; *One Hundred Years of Mormonism* (Evans), pp. 37-72. Any one of these will furnish a good background for presenting the lesson, but the first reference is recommended, as giving the matter first hand. A brief account of the Spaulding-Rigdon theory may be obtained from the third reference, pp. 89-103. As for the self-hypnosis theory, that is found, so far, only in the book where it first appeared, in 1902, *The Founder of Mormonism*, by I. Woodbridge Riley.

Objective: *The aim here is to get across to the class all the facts in Joseph Smith's story of the origin of the "Book of Mormon."*

If this aim is reached, the pupils will then have a basis from which to form a

themselves the question: Could such a one write a book of six hundred pages, of the character of the *Book of Mormon*? Now, suppose the young man in question should say that his book was a translation of a book of gold plates, which had been revealed to him by an angel and that his translation had been accomplished by divine help. This will at least bring home to the class the problems that the neighbors of Joseph Smith had to consider in the situation.

On the one hand, those who could accept the miraculous element could believe that the Prophet had received divine help; but, on the other hand, those who could not see their way clear to accept the miraculous element in religion, would naturally look elsewhere for an explanation of the question, How could a youth of Joseph Smith's disadvantages write such a book. There is this additional problem: How could one who believed in the miraculous element in the Bible refuse to accept that element in the new religion?

SECOND SUNDAY, JUNE 10, 1934

LESSON 17. NATURE AND CONTENTS OF THE BOOK OF MORMON

Text: Sunday School Lessons (quarterly), No. 17.

References: The story of the Book of Mormon may be found, in brief, in *One Hundred Years of Mormonism* (Evans), pp. 73-103, and in *Joseph Smith: An American Prophet* (Evans), pp. 41-45. Then there is the *Story of the Book of Mormon*, a volume, by the late Geo. Reynolds. The best source of course is the *Book of Mormon* itself, but this requires the reading of the entire volume. Too much time, however, should not be given to the story, since the lesson considers other phases of the book.

Objective: The aim here is to fix in the minds of the class the main facts about the book, so they may be in a position to speak intelligently of the volume.

Suggestive Outline:

- I. The Record a remarkable book.
 - a. Because of its story.
 - b. Because of its contents.
- II. Alterations in the Book of Mormon.
 - a. Verses in the chapters.

- b. Appearance of the page.
- c. Errors of Grammar corrected.

III. What the Record is.

- a. An abridgment by Mormon.
- b. Parts not an abridgment.

IV. Peoples of the *Book of Mormon*.

- a. The Jaredites.
- b. The Lehties.
 1. The Nephites.
 2. The Mulekites.
 3. The Lamanites.

V. Other features of the Record.

- a. Characters.
- b. Teachings.
- c. The Gospel of Nephi.

Helps and Suggestions: The nature of this lesson is such as to make it impossible as well as impracticable for the teacher to do much of the work in class. Hence the following directions:

(a) Let one of the pupils read, say, the Gospel of Mark, and another the Gospel of Nephi. Or, if it is possible, let the same pupil read both—which would be preferable. In any event, emphasis should be placed, in the class at least, on the new scenes, ideas, or phases in Nephi. This would help to bring out the contribution of the *Book of Mormon* on the personal ministry of Jesus on the earth.

(b) Let some one in the class give, in three minutes, the story of the Jaredites. For this purpose the entire section of Ether might be read; it would not be much of a task.

(c) Similarly ask some one in the class to read one of the references given above, so as to give the story of the Nephites, in not to exceed five minutes. See that the time is not overrun.

(d) Then ask all those who have not been given assignments to read Enos, the first thirteen verses. If there is time, the passage might also be read aloud in the class. This is an exceedingly fine bit of prose narrative; also it epitomizes the teachings of the entire *Book of Mormon*. Enos sought (1) personal knowledge of God, (2) righteous living, and (3) the missionary spirit. And this also was the aim of all the prophets of the Nephites—personal testimony, personal righteousness, and service. These, incidentally, are also the purpose in all revealed religion.

THIRD SUNDAY, JUNE 17, 1934

LESSON 18. EVIDENCE OF THE DIVINE ORIGIN OF THE BOOK OF MORMON

Text: Sunday School Lessons (quarterly), No. 18.

References: *New Witnesses for God* (Roberts), Volume I., pp. 235 and following; *Introduction to the Book of Mormon* (Sjodahl), Ch. III; *Joseph Smith: An American Prophet* (Evans), pp. 372-409. In this last reference from page 399 on is a treatment of the problems growing out of the *Book of Mormon* specifically.

Objective: The aim here is to create a belief in Joseph Smith's story that will lead to personal knowledge of the truth of his explanation of its origin.

Perhaps it may not be amiss to state in this place that emphasis should be put on the assurance in the *Book of Mormon* itself that every one who sincerely wishes to do so may obtain for himself a testimony of the divine origin of the Record. And on the contrary, it should be made clear that such evidences as are presented here for that origin are, from their very nature, more or less inconclusive, since many persons who are familiar with the line of reasoning in the situation nevertheless do not embrace Mormonism—which they would do if these evidences were conclusive.

Suggestive Outline:

I. Introductory.

- a. Summary of Lesson 17.
- b. Only one way to know—personal experience.
- c. But one may consider evidences.

II. Evidences for divine origin.

- a. Derived from character of Joseph Smith.
- b. Derived from testimony of others.
- c. Derived from fact of atmosphere in which book was published.
- d. Derived from character and influence of the book itself.

Suggestions and Helps: Here are some questions that may give direction to your class discussion: Why is it

considered important in the Church that one get a testimony of the divine origin of the *Book of Mormon*? If you should follow Mormon's advice and "ask" for a testimony, in what ways might you reasonably expect an answer to your prayer? It may help you to decide this point by ascertaining how the Three Witnesses obtained theirs, and the Eight Witnesses theirs, and such men as Brigham Young, Parley P. Pratt, and Willard Richards. Or you might find out how some of your acquaintances who have such a testimony obtained it. Is it possible to obtain such a testimony through the reading of the *Book of Mormon*? If so, how? What does Moroni mean when he says that the Holy Ghost will make it known to those who ask God whether "these things" are true or not? How does the Holy Ghost make things known to any man or woman? It may be that you can tell of an instance in which the Holy Spirit has revealed truth to someone—either to someone you know or someone you know of (or yourself).

FOURTH SUNDAY, JUNE 24, 1934

LESSON 19. THE DOCTRINE AND COVENANTS

Text: Sunday School Quarterly.

References: *Documentary History of The Church* 1:222, 226, 235; 2:243, 245, 250; Discourses of Brigham Young, p. 187.

CONCERT RECITATION FOR
JUNE 1934

(Moroni, Chapter 10, Verse 4)

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

Objective: To make clear to the missionary that he cannot make his ministry successful without a general knowledge of the Doctrine and Covenants, wherein is

contained the plain and simple doctrines of the Gospel which have been revealed in this dispensation; also to convey to every missionary the fact that the Lord has revealed to the Church commandments and covenants to guide us in our every day walk as well as to impart knowledge of the eternal kingdom of God.

Suggestive Outline:

(Turn to page 184)



TWO AND ONE-HALF MINUTE TALKS

1. What it Means to be Temperate.
To abstain from the use of intoxicating drinks; Yea, but much more.
It means to abstain from use of anything that is harmful to body or mind, and to bring all one's powers into the service of the highest and best causes.
It means to have high moral and religious ideals, and to bring all appetites and passions into the service of these ideals.
The wise are temperate; temperance helps to further wisdom.
2. Why Latter-day Saints Should Marry in the Temple.
Because:
There they can be joined in one for eternity as well as for this life.
Both parties to the marriage must be members of the church in good standing.
This should insure good moral character on the part of both.
In fulfilling the social purpose of the family their children will be theirs for all time and eternity, thus the generations will be joined in a greater and ever growing family.
Each and all of these conditions contribute toward the enduring happiness of the parties to the marriage and toward the welfare of their descendants.

FIRST SUNDAY, JUNE 3, 1934

LESSON 17. MORAL THOUGHTFULNESS IS A SAFEGUARD TO CHASTE LIVING.

Text: Pupil's Quarterly Bulletin.

Objective: To show how chastity contributes toward personal efficiency

Gospel Messages

The Gospel Applied to Modern Problems

Course C—Ages 17, 18 and 19

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

CONCERT RECITATION FOR JUNE 1934

(Gen. 1:27 and first 3 lines of verse 28)

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it:"

and toward the lasting satisfactions of life.

Other Sources of Information: Neumann, Henry—"Modern Youth and Marriage," D. Appleton and Co., N. Y.; Pamphlets of the American Social Hygiene Association, 450 Seventh Ave., New York City. (They have many for free distribution; others for sale at nominal prices. Send for their lists and free samples adapted to your needs.)

Suggested Outline:

1. Among the sons of Jacob consider the difference between Reuben and Joseph in their attitudes toward sex morality. What were, in the long run, some of the consequences in each case.
2. Give other examples from the Old Testament of the consequences of chastity and of unchastity respectively.
3. What is the teaching of the standard works of the church on this subject? Give citations from the New Testament, The Book of Mormon, the Doctrine and Covenants.
4. (a) Is there any reason for relaxing these standards?
(b) What reasons are there for upholding them?
5. Why does the wise man take a long range view of consequences?
Supplementary Thoughts: "Unstable as water thou shalt not excel," was the "blessing" pronounced by Jacob upon

the head of Reuben. This is a very significant fact because it is typical of what happens to one thus lacking in the power of self-control and self-direction. The conditions of chastity and its positive values are illustrated in the life and destiny of Joseph. Negative examples are later found in Samson and in King David in his prosperous days; determined and courageous opposition to David's sin is seen in the message of the prophet Nathan.

Some of the young people may think that these are very remote examples. Remoteness in time and place makes little difference, in this case, since we are dealing with a phase of human nature which seems to be constant.

The only justification we have heard for breaking down the age old standards of chastity are based upon selfish indulgence, which cannot be admitted in either ethics or religion. What is for the ultimate best good of mankind? this must be the criterion used in the determination of moral standards.

Of the four cardinal virtues of the Greeks Socrates put wisdom first, and regarded temperance (in its broader meaning) as a necessary consequence of wisdom. A person cannot be intemperate, if he is really wise. A wise person will, therefore, have complete command of appetites and passions. Such a person will be virtuous, chaste and temperate in the modern sense of that term. The ancient meaning includes the modern, but much more.

This topic will be further developed in the next lesson.

SECOND SUNDAY, JUNE 10, 1934

LESSON 18. TEMPERANCE APPLIES TO EVERY PHASE OF LIVING.

Text: The Pupil's Quarterly Bulletin.

Objective: To show how temperance is manifested in control and direction of all one's energies in pursuit of the highest good.

Other Sources of Information: Seth, James—"A Study of Ethical Principles," Part II, chapter 1. The Individual Life, Temperance or Self-discipline, Charles Scribner's Sons, N. Y.; Eliot, Chas. W.—"The Durable Satisfaction of Life"; Woodward, Hugh M.—"Man's Greatest Need."

Suggested Outline:

1. Consider the personal characteristics of a few great characters. Were they persons of strong feeling guided by reason toward socially valued ends? Good examples may be found in Jesus, St. Paul, Nephi, George Washington, Abraham Lincoln, Florence Nightingale.
2. What part has religion in determining,
 - (a) socially valuable ends?
 - (b) one's ability to realize these ends?
3. Show how your answers to (2) may be illustrated in the life and works of Jesus, St. Paul, Nephi, Joseph Smith.
4. Show how religion was an important factor in the accomplishments of Washington and Lincoln.
5. What applications of the principles of this lesson can youths of today make in their own lives?

Without temperance wisdom is impossible; wisdom is a sure guide to temperance. The temperate are on the road to wisdom; the wise are always temperate.

Supplementary Thoughts: That Jesus was a person of strong feeling was manifest on many occasions; for instance, when he drove the money changers out of the court of the temple, when he wept over Jerusalem, when he prayed in the Garden of Gethsemane shortly before his arrest. It is evident, however, that his sensibilities were thoroughly disciplined, as indicated in his prayer in the Garden; "Not my will, but thine be done," knowing as he did that the will of his Father was "righteous altogether." St. Paul in his missionary labors pursued his spiritual purposes in face of privations, punishments, and untimely cruel death. The first Nephi was likewise steadfast in his purposes, as portrayed in Lehi's vision of the iron rod.

Washington and Lincoln were both men of strong feeling; this was an impelling force in their lives. This strength of feeling under the direction of reason carried them over many obstacles toward realization of the great purposes with which they were identified. Both of these great Americans were sincerely religious and sought always divine guidance and support.

In contrast with these are such characters as Alexander, the Great; and Napoleon Bonaparte, men in whom strength of feeling was not lacking, but

with whom feeling was not subject to the discipline of reason and the motive of unselfish, socially valuable accomplishment. They lived for themselves and therefore never realized in their own characters the broader meaning of temperance.

THIRD SUNDAY, JUNE 17, 1934

UNIT 4. THE FAMILY; THE BASIC SOCIAL INSTITUTION.

LESSON 19. WHAT IS THE SOCIAL PURPOSE OF THE FAMILY?

Text: The Pupil's Quarterly Bulletin.

Objective: To show that perpetuation of the race with all the moral and religious values it has acquired is the social purpose of the family.

Other Sources of Information: Neumann, Henry—"Modern Youth and Marriage," Smith, Jos. F.—"Gospel Doctrine"; Doc. & Cov. Section 132.

Suggested Outline:

1. (a) What is the attitude of the Latter-day Saints toward the social purpose of the family?
- (b) What does this involve in addition to bringing children into the world?
- (c) What particular parental responsibilities are emphasized in the Doc. & Cov.?
2. (a) In the moral and religious education of children what methods are most effective?
- (b) What bearing has this upon youth in preparation for marriage?
3. Show how perpetuation of all human values is dependent upon perpetuation of the race and their education, spiritual as well as physical and intellectual.

Supplementary Thoughts: The Tendency toward extreme frankness so common among young people nowadays can be used to good advantage in this and other lessons on the family. False modesty or prudishness has been responsible for many ills in that it has favored ignorance and thoughtlessness on the part of youth regarding their future family responsibilities. The scriptures, both ancient and modern, are very clear as to the social purpose and the responsibilities of the family. Civil government is also concerned with this problem. This is true of the most primitive as well as of the most advanced civilizations. In our own times among

the most enlightened states and nations it is a major civic problem. One purpose is to prevent the unfit from perpetuating the race, another is to encourage the most fit to assume this responsibility; a third is to make provision, largely through free public schools and colleges, for cooperation of the state with the family in the education of the new generation. This public education, kindergarten to university, should be free to all who are able to profit by it. The children of the poor and the middle classes (economically) are as precious as are the children of the rich, and should have equal rights and opportunities with them. This does not, of course, relieve parents of their responsibility for their children's early care and continuous moral and spiritual guidance; the schools, however, should share this responsibility.

FOURTH SUNDAY, JUNE 24, 1934

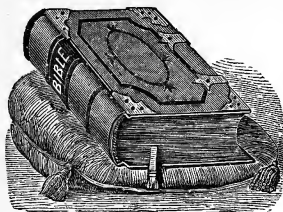
WRITTEN REVIEW

1. What is the primary purpose of a vocation?
2. What should be the chief considerations in choosing a vocation?
3. (a) Why should a youth make thorough preparation for the practice of his vocation?
- (b) What else should he do in this respect?
4. What is the nature of wisdom?
5. In the study of conduct how do you determine right and wrong, good or bad?
6. What are the chief values of moral thoughtfulness,
 - (a) To the individual?
 - (b) To society?
7. What is the social purpose of the family?
8. Why should Latter-day Saints marry in the temple?

Answers

1. It is a means of ministering to human needs.
2. In what kind of socially valuable work can I serve best?
3. (a) Because such preparation will be more satisfying to himself and more useful to society.
- (b) He should be studious and progressive in the practice of his vocation.
4. Wisdom consists in knowing what to do in any given circumstance; and, in so far as possible, doing it.

(Continued on page 187)



OLD TESTAMENT

Course B—Ages 15 and 16
For Teachers and Girls of Same Age

General Board Committee:

Robert L. Judd, Chairman;

Elbert D. Thomas, Vice

Chairman; Mark Austin

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 3, 1934

LESSON 17. THE KING WHO CAUSED ISRAEL TO SIN.

Text: Sunday School Lessons (quarterly) No. 17.

It is to be hoped that all teachers of the Old Testament have an excellent map of Palestine, on which they can point out the cities that are mentioned from time to time in the lessons. The map should also give the students an idea of the kind of country Israel occupied. In this lesson the teacher ought to point out the dividing line of the two kingdoms that were established by the division. The ten tribes had much the better country. Most of their land was rich and fertile, while the southern kingdom was much smaller, and most of it rocky and unproductive. From a human standpoint, their territory was worth ten times as much as that of the south. But strange to say, it was the little kingdom of Judah in the hill country that enriched the world, not the rich lowlands of the north.

How to Teach the Old Testament, by Frederick J. Rae, is recommended to the teachers as being helpful to the teachers in presenting these lessons. It gives many valuable suggestions, and suggests stories to illustrate some of the truths presented. The teachers cannot have too much help of this kind.

In our subject today, the teachers are given an excellent opportunity of bringing the lesson down to date. The mistake that wrecked the life of Jeroboam is being practised by men today just as it was when this ambitious king destroyed the purity of his religion to increase his political power. Had he

trusted in God instead of corrupting his faith, he might not only have kept intact his own kingdom, but have won the support of the southern kingdom also. The people in Judah did not take any too kindly to the tyranny of Rehoboam and might have welcomed a more democratic ruler. But instead of that Jeroboam lost his own kingdom because he turned against the pure religion of Israel.

There are examples today of men who like Jeroboam try to win popularity and power by sacrificing some principle of their faith. They learn later that instead of helping them it becomes a decided injury. In a neighboring state a returned missionary who was very popular and a splendid speaker was sent to the legislature. The members of one of the committees on which he was selected to serve all used tobacco, and smiled when he refused to take a cigar. The young man had been a smoker when he was called on his mission, but had discontinued the habit at that time. He also noted that the other members of the committee were accustomed to drink liquor occasionally.

As the young man considered the matter, it occurred to him that if he was to be popular and secure the assistance of the other members of the committee in supporting his bills, he must be one with them. If they smoked, he must smoke, and also take a drink with them when they indulged in that habit. He didn't want them to think that he was peculiar. Then when he returned home he could discontinue these habits again.

But it wasn't long before he discovered that violating the ideals of his missionary life added nothing to his success as a legislator. In fact, it seemed to weaken his influence. When the other members of the committee saw that he was violating his own teachings,

they lost their respect for him, and he had less influence with them than he had at first. The result was that he accomplished nothing in the legislature, and when he returned home, he continued his use of tobacco and liquor. This destroyed his influence as a church worker, and he lost the high position he had held after returning from his mission.

Young people should learn that men and women of the Jeroboam type can never be successful. He said to the people after he had constructed his golden calves. "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." But this statement did not make them the power that had delivered Israel. It only destroyed the power and influence of Jeroboam. He lost support of God's prophets, and the favor and blessings that might have been his if he had remained true to his faith. And that is just what will happen to all in our day who follow his example.

SECOND SUNDAY, JUNE 10, 1934

LESSON 18. THE PROPHET WHO DEFIED THE PRIESTS OF BAAL

Text: Sunday School Lessons (quarterly), No. 18.

The teacher should locate and give a vivid description of Mount Carmel. (See *Land and Leaders of Israel*). Every student ought to become familiar with all parts of Palestine. It is one of the most interesting countries in the world. (See Dr. Fosdick's *Pilgrimage to Palestine*.) Compared to the size of the United States it is extremely small, and it will be hard for the students when they see the map to realize how small it really is, or to even imagine a country that contained two kingdoms and had less than 12,000 miles of territory. If we leave out the land east of the Jordan river, which was of little importance in the days of King Ahab, it would be much smaller even than that. An express

CONCERT RECITATION

(Exodus, Twentieth Chapter, fourth to sixth Verses)

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

"Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And showing mercy unto thousands of them that love me and keep my commandments."

train running sixty miles an hour could go from Dan to Beersheba, the extreme limit, in two and a half hours, and from the Mediterranean sea to the Jordan river in a half hour. It would take sixteen countries as small as that to cover the state of Utah. But notwithstanding its limited area, there is a wide diversion of physical features, and al-

most every degree of heat and cold. There are two seasons in Palestine, the rainy season from October to April and the dry season from April to October. During the rainy season every ravine becomes a raging torrent, but as soon as the rains cease they dry up immediately. As has already been mentioned, the northern part of Palestine is much better watered than the southern part.

There is not space here to go into further detail in regard to the climate and physical features of this interesting country, but the teacher should be well posted in regard to the general conditions of this famous territory. There is such a diversity and so many striking features that the student will be interested in knowing as much about it as possible. A fine description of Palestine is given in Smith's *Historical Geography*, which can be obtained from the Deseret Book Store.

It should be understood that most of the people in those days believed that there was more than one God. The reason why Ahab seemed to be so partial to Baal, was not because he disowned Jehovah, but he thought that if he was loyal to both, both would favor him. He must not be blamed too much for that, because even Solomon seemed to have the same idea. All common people, even the children of Israel held to the view that every nation had its own god. But the great contest at Carmel where Baal had no power at all against Jehovah must have had a wonderful effect. When people saw the power of Israel's God in consuming the sacrifice and the absolute helplessness of Baal, some of

them at least must have begun to wonder whether there was such a god at all. Surely, such a challenge as Elijah hurled at the priests of Baal, should have brought a demonstration of their power if they had had any. But Baal failed them in their hour of need.

Every student ought to read all that is said about the wonderful faith and power of Elijah. He is one of the greatest characters in the Old Testament, and made such an impression on his countrymen that centuries afterwards, when Jesus asked his disciples whom men said that he was, the reply was that some said he was Elijah. And Malachi, the last of the Old Testament prophets, made this remarkable prediction: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

It is this wonderful prediction that was fulfilled in the Kirtland temple April 3, 1836. This is the prophet Joseph Smith's statement. "After this vision had closed, (this was a vision of Elias) another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us." And he stated that the time had fully come predicted by Malachi.

THIRD SUNDAY, JUNE 17, 1934

LESSON 19. THE MAN WHO REFUSED TO SELL HIS INHERITANCE.

Text: Sunday School Lessons (quarterly), No. 19.

Once more we have a striking example of the doom that awaits a man who breaks the tenth commandment. Coveting in the sight of God leads to a terrible judgment. Of course, in this case an awful crime was committed to secure the vineyard that Ahab wanted. But that great sin would never have occurred had there not been back of it his intense desire to obtain possession of the vineyard. If the Old Testament stresses one sin as more displeasing in the sight of God than another, it is the longing for something that belongs to someone else. In nearly every case, coveting leads to crime. That was true

in Old Testament days and it is true today. If all the coveting in the United States could be eliminated, there would hardly be a single crime committed.

The question then that the teacher should ask is: "What can I do to get every member of the Old Testament class to faithfully observe the last of the Ten Commandments? How can the pupils be persuaded to observe this law? Is it possible to so impress it upon their minds that from the date of this lesson, there will forever ring in their ears the words of condemnation and punishment that Elijah thundered in the ears of the guilty Ahab. And they be taught to constantly recall the final commandment which was written on tables of stone by the Lord on Mount Sinai: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maidservant, nor his ox, nor his ass, nor anything which is thy neighbor's."

If the teacher can write in the hearts of his students these words of God, and inspire them to keep this law, they will have made a wonderful contribution to human welfare. If ever there was a time when the world needed to recall the cause of Ahab's downfall, and the terrible judgment that came to him, it is today.

We suggest again the constant use of a map of Palestine. Samaria, and Jezreel, which was built by Ahab, were important cities in Israel, and added greatly to the splendor of the northern kingdom. At this time excavations are being made of the ruins of this ancient capital of the ten tribes. Many of the buildings that were so glorious in the days of Ahab are being located, and discoveries are being made that throw new light on this ancient city. As men discover the marvelous wealth that was lavished upon Samaria, some of them wonder why Jerusalem still survives while the great capital of the northern kingdom has long since perished. Those who now sing "I stood by old Jerusalem, beside the temple there," with such deep emotion, never think of Samaria. And yet, in the days of Ahab and Jezebel the people there looked upon Jerusalem with contempt. So with Ninevah, Babylon, and the great cities of Egypt. They have long since perished, while the city that David loved, and Jesus sanctified by his

teachings, is still a holy place in the eyes of unnumbered millions.

The law which required Naboth to keep his inheritance is found in Leviticus 25:23, and Numbers 36:7.

The understanding of Naboth was that the land belonged to the Lord, and was a gift to his family to use for his own needs, and for that reason he had no right to sell it. This was the reason why he refused to comply with even the king's request.

From a political standpoint Ahab was not a bad King. He no doubt married the Zidonian princess to get the good

will of that nation just as Solomon had married foreign princesses for political reasons. He was a brave soldier, and fought valiantly in defense of his country. The trouble with him was that he had no interest in the religious ideals of the prophets. Ahab was like many people today who think that one religion is just as good as another.

FOURTH SUNDAY, JUNE 24, 1934 QUARTERLY REVIEW

(See *The Instructor* for January, 1934, "Measuring Results in Religious Education," pp. 10 to 15.)

Missionary Training

(Continued from page 177)

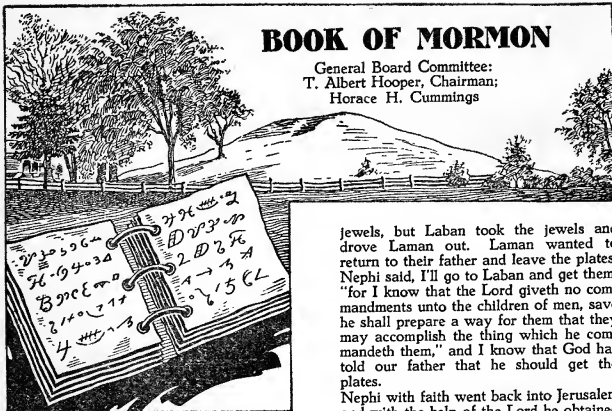
- I. The four Standard Works of the Church form the basis in doctrine for the guidance of the Church.
 - a. All teachings and instruction by officers and members of the Church must harmonize with the doctrines in these Standard Works.
 - b. The Lord will not reveal any doctrine in conflict with doctrine already given, for His truth is eternal.
- II. The Doctrine and Covenants Holds a Peculiar Place among the Standard Works.
 - a. It is the book especially revealed to the Latter-day Saints.
 - b. It contains truth which has been kept from the world because of unbelief.
 - c. It makes clear the fundamental principles of the Gospel so that none need stumble.
 - d. It was given to the Church so that all the members of the Church may be fully warned of the purposes of the Lord and the judgments to come.
 - e. This same warning, which it contains, is also given for the benefit of the inhabitants of the earth. (D. and C. 1:1-8, 34-37.)
 - f. In it the prophecy is fulfilled wherein we read: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 2:7.)
 - g. It is given that faith might increase in the earth; the name of the Savior be honored, and the new and everlasting covenant be established.

Lesson Enrichment. "The book of *Doctrine and Covenants* is given for the Latter-day Saints expressly for their

every day walk and actions. * * * Do you read the Scriptures, my brethren and sisters, as though you were writing them, a thousand, two thousand, or five thousand years ago? Do you read them as though you stood in the place of the men who wrote them? If you do not feel thus, it is your privilege to do so, that you may be as familiar with the spirit and meaning of the written word of God as you are with your daily walk and conversation."—President Brigham Young, (*Discourses* 197-8.)

"I say to my brethren that the book of Doctrine and Covenants contains some of the most glorious principles ever revealed to the world, some that have been revealed in greater fulness than they were ever revealed before to the world; and this, in fulfillment of the promise of the ancient prophets that in the latter times the Lord would reveal things to the world that had been kept hidden from the foundation thereof; and the Lord has revealed them through the Prophet Joseph Smith.—(President Joseph F. Smith, Gen. Conf. Oct. 1913.)

The foregoing being true, then we should rejoice in having the opportunity of receiving this great knowledge and should cherish it as a priceless gift, worth to us more than the wealth of all the world. Let each missionary, and prospective missionary, ask himself the question: How do I value this great gift from God?



BOOK OF MORMON

General Board Committee:
T. Albert Hooper, Chairman;
Horace H. Cummings

CONCERT RECITATION FOR JUNE 1934

(Mosiah, Second Chapter, 16th Verse)

"* * When ye are in the service of
your fellow beings ye are only in the
service of your God."

LESSONS FOR JUNE

TWO AND ONE-HALF MINUTE TALKS

1. Base this talk on lesson No. 8, which is outlined in the December *Instructor*. God commanded Lehi to send his sons back to Jerusalem for the brass plates. They contained:
 - a. The five books of Moses.
 - b. A record of the Jews from the beginning.
 - c. The prophecies of the holy prophets.
 - d. The genealogy of Lehi and his ancestors.
 - e. They disclosed the fact that Lehi was a descendant of Joseph who was sold into Egypt.

The Lord knew that Lehi and his family would need this record in order to preserve their language, the knowledge of their forefathers and their religion; so he commanded that they be brought from Jerusalem.
2. When Lehi told his sons to go back for the plates, Laman and Lemuel murmured, but Nephi and Sam were ready to go. Laman first went to Laban and tried to buy the plates with money and precious

jewels, but Laban took the jewels and drove Laman out. Laman wanted to return to their father and leave the plates. Nephi said, I'll go to Laban and get them, "for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them," and I know that God has told our father that he should get the plates.

Nephi with faith went back into Jerusalem and with the help of the Lord he obtained the plates which became the beginning of the records kept by Lehi and his followers. Parts of the record kept by them are now brought to us in the Book of Mormon.

FIRST SUNDAY, JUNE 3, 1934

LESSON 17. THE CHURCH OF CHRIST ESTABLISHED.

Texts: Sunday School Lessons (quarterly), No. 17; Words of Mormon, Mosiah Chapter 1-6.

Objective: To teach that to believe in Jesus Christ is to live a righteous life and serve one's fellowmen.

Supplementary Materials: Reynolds: *Dictionary of the Book of Mormon*, pp. 82-85, 249-252; Evans: *Messages and Characters of the Book of Mormon*, pp. 117-126; Reynolds: *Story of the Book of Mormon*, Chapter X.

Benjamin succeeded his father Mosiah as King.

Ruled as a righteous leader.

The people prospered. Were attacked by Lamanites. Through help of the Lord people of Benjamin were righteous.

Benjamin becomes old. Anoints his son, Mosiah II, King. Entrusts plates, Liahona, etc. to Mosiah.

Calls people together and declares Mosiah King. Declares Jesus Christ who is to come unto his people. Calls upon the people to accept the name of

Jesus Christ, and upon their making a covenant to serve Him, he declares them to be the children of Christ.

Benjamin dies and is buried in land he loved.

In this lesson we have the declaration of the angel to Benjamin that Jesus Christ would come.

This was about one hundred twenty-five years before the birth of Jesus.

Benjamin taught that in service to fellowmen, one but serves God, even as Christ among his disciples in Palestine said, "inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

Reynolds, in the *Dictionary of the Book of Mormon*, among other things says:

"When Benjamin had made an end of speaking the words which had been delivered to him by the angel, he observed that the power of his testimony had so worked upon the Nephites that they, in deep sense of their own unworthiness, had fallen to the ground. And they cried out confessing their faith in the coming Messiah, and pleading that through his atoning blood they might receive the forgiveness of their sins, and that their hearts might be purified. After they had lifted their deep-felt cry to heaven, the Spirit of the Lord came down upon them, and because of their exceeding faith they received a remission of their sins. When the king had finished his discourse he gave his people a new name, because of the covenant they desired to make, which thing he greatly desired. The name they were to bear forever after was the name of Christ, which should never be blotted out except through transgression. Thus was established the first Christian church in Zarahemla (B. C. 125), for every soul who heard these teachings (except the very little children who could not understand) entered into this sacred covenant with God, which most of them faithfully observed to the end of their mortal lives."

SECOND SUNDAY, JUNE 10, 1934

LESSON 18. THE PEOPLE OF THE LORD REPULSE THE LAMANITES.

Texts: Mosiah, Chapters 9 and 10; Sunday School Lessons, No. 18.

Objective: Faith in and obedience to

God develop power superior to the strength or power of man.

Supplementary Materials: Reynolds, *Dictionary of the Book of Mormon*—see under headings "Zeniff," "Laman" (on p. 197); "Lehi-Nephi," (p. 213) "Mosiah," Chapters 7 and 8; Roberts, *New Witnesses for God*, Vol. 2, pp. 188-191; Sjodahl, *An Introduction to the Study of the Book of Mormon*, p. 106. Reynolds, *Story of the Book of Mormon*, pp. 78-80.

Some of the people of Zarahemla wanted to return to Lehi-Nephi.

An exploring excursion went out. A difference of opinion on what should be done with the Lamanites caused a quarrel and broke up the expedition.

Later, Zeniff, one of the first party set out with volunteers.

They make treaty with King Laman. Develop the happenings from this point on. What motive actuated the Lamanites in making the treaty.

Nephites were industrious and God-fearing. Lamanites were lazy and without knowledge or love of God. Zeniff and his people with the help of God overcame the Lamanites and restored peace in their land.

Emphasize the fact that the Nephites were industrious, clean, and depended upon God for help.

THIRD SUNDAY, JUNE 17, 1934

LESSON 19. ABINADI, THE MARTYR.

Texts: Mosiah, Chapter 11; Sunday School Lessons, No. 19.

Objective: To lose one's life in the work of the Lord is better than to live with unrighteous riches.

Supplementary Materials: Reynolds, *Dictionary of the Book of Mormon*—page 9 under "Abinadi," page 292 under "Noah"; Reynolds, *Story of the Book of Mormon*, pp. 81-84.

Noah succeeded his father as King.

Was lazy; taxed the people heavily. Deposed the priests who taught the truth. Appointed priests who flattered him.

Noah and his priests lived easy wicked lives.

Boasted of their strength.

Forgot God and rejected his prophets and their teachings.

Abinadi sent by the Lord to warn them. Abinadi arrested and sentenced

to die. Spared and retires. Later Abinadi returns and denounces the King and his priests for their wickedness.

Is killed.

Christ told his disciples that to lose one's life for Him was to find it. Refer to Stephen, Peter and Joseph Smith and others who have died as martyrs because they would not deny their testimony of the truth.

Would your class like to try a simple dramatization of this lesson?

1. Have a class playwright prepare a scene in which Abinadi first warns the people.

2. Inside King Noah's palace. A priest tells King Noah about Abinadi. The King's answer. (If the dramatization cannot be presented in full, one pupil may represent Abinadi and read from the lesson.) Abinadi's warning and prophecy. For the second scene, one pupil may tell from memory what Abinadi said, while another, as King Noah, may read what King Noah said.

FOURTH SUNDAY, JUNE 24, 1934

QUARTERLY REVIEW ANSWERS

1. An uninhabited region without comfort or beauty.

2. The effect is to strengthen one physically and morally.

3. In the Land of Bountiful.

4. Because the Lord had commanded him to do it.

5. Because he had learned from experience that the Lord would help him to accomplish that which he commanded.

6. He kept the Lord's commandments and prayed to him.

7. The Liahona.

8. They became quarrelsome and tried to destroy Nephi.

9. A storm arose that tossed the ship in every direction but the right one.

10. When Nephi was released by his brethren.

11. Somewhere on the west coast of what is now America.

12. "The Land of Promise."

13. That if they kept God's commandments this should be a land of liberty to them.

14. The followers of Laban rejected the teachings of Lehi and conspired against Nephi.

15. He led the faithful followers farther inland to be by themselves.

16. They are the descendants of Laman and Lemuel.

17. Peace and prosperity.

18. They urged Nephi to be their King. Yes.

19. Jacob. He was a humble and righteous man.

20. He was stricken with the sign he asked for.

To live an upright life, to conform to high ethical standards is the responsibility and duty of every teacher.

—David O. McKay.

Gospel Messages

(Continued from page 180)

5. By the consequences of any type of conduct; are they favorable or unfavorable to human welfare?

6. (a) It is a protection to the thoughtful against forming injurious habits and sometimes against injury or death; it helps in the wise determination of purposes and in their execution.

(b) It is often a protection to others against disease, injury and death;

it helps in the wise determination of the purposes of the community and in their execution.

7. The perpetuation of the race and the conservation of social values through proper education in the home.

8. Because temple marriages conform to the doctrine of the eternity of the marriage covenant and the permanence of family relationships.



Church History

From the Restoration and Dawn
to the Martyrdom of
the Prophet

Course A---Ages 10 and 11

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 3, 1934

LESSON 19. THE TRUE CHURCH ORGANIZED

Text: Sunday School Lessons (Quarterly), No. 19.

Supplementary References: *Essentials in Church History*, Smith, pp. 84-87, 91-93; *Doctrine and Covenants*, Sec. 20, 21:13; (For the name of the True Church, see III Nephi 27:3-8); *One Hundred Years of Mormonism*, Evans, pp. 107-111; *The Restoration*, Widtsoe, Chapter 9; *Heart of Mormonism*, Evans, Chapters 17, 18. See any other history for this period.

Objective: To show that the organization of the Church required years of preparation, coming only at the command of God to those holding the proper authority.

Organization of Material:

- I. Events preparing the organizers.
 - a. Ten years getting ready.
 - b. Twenty written revelations given prior to organization.
 - c. (Review all big events).
- II. Time, place, procedure, persons signing papers, name of Church, etc. (Read III Nephi 25:3-8).
- III. Joseph acted by revelation.
 - a. Social organization was divine.
 - b. Held the Keys of the Kingdom.
 - c. The beginning of the plan of man's redemption.
- IV. All persons re-baptized and re-confirmed into the True Church.

- V. God acknowledges the New Church.
 - a. "The Holy Ghost was poured out upon us to a very great degree."
 - b. God sent a divine revelation, Sec. 21, while the group was still in session.
 - c. Members bore testimony under the power of the Lord.
- VI. The Saints now had a Church.
 - a. They had longed for something definite to cling to.
 - b. They accepted ordinances and symbols, participating in the same, thereby satisfying a natural desire.

Lesson Enrichment: In working out group activities both secular and religious, organization with proper leadership is essential. The human mind craves a certain amount of formality with some definite initiation ceremony. Clubs, lodges, and churches form their laws and require obedience. In fact obedience to law holds the universe in its orderly course. Without church organization, the L. D. S. Church today couldn't carry on. Our methods are too complicated. The Church becomes the vehicle for our mighty group activity.

Regarding the Organization of the Church, George Q. Cannon, who was acquainted with the Prophet Joseph, writes: This was a day of great joy to Joseph—a joy which was shared by those who became thus united with him in a holy work. It is also a day now revered by hundreds of thousands of the human family; a day to be held in sacred veneration throughout the time to elapse until the Messiah Himself shall come in glory to accept the kingdom from the hands of His authorized servants, and to give reward for all the woes and the persecutions which men have heaped upon His chosen ones.

Doubtless at this hour of the organization, he looked back with thanks and marveled at all which God had given for the benefit of His children. From out the false religions of the earth, the Lord had lifted this His servant, and had trained him from boyhood in the way most pleasing to him."—*Life of Joseph Smith*, George Q. Cannon, pp. 52, 53.

Application: Through various illustrations bring the students to state definite ways the Church is helpful to them. You might put it this way to the students, "Name definite things each would lose, should the Church be taken away. Make a guess at which Church you and your parents would now belong to if Joseph Smith or someone else hadn't given us the True One."

SECOND SUNDAY, JUNE 10, 1934

LESSON 20. THE NEW CHURCH GROWS.

Text: Sunday School Lessons (Quarterly), No. 20.

Supplementary References: *Essentials in Church History*, Smith, pp. 95-98; *One Hundred Years of Mormonism*, Evans, pp. 112-114; *The Restoration*, Widtsoe, pp. 101-107. See any History of the Church for this period.

Objective: To show that as soon as the True Church was organized, God gave forth the signs which always follow the True Church of Christ.

Organization of Material:

- I. Six people apply for baptism the first Sunday.
 - a. This was due to the power of the Holy Ghost given Joseph and Oliver.
 - b. It was also proof that God had accepted the new Church.
- II. The Church Leaders were filled with remarkable testimonies.
 - a. Joseph had seen the Father and Son, and a number of other messengers.
 - b. Oliver had written the Book of Mormon as it fell from the lips of Joseph; had seen Moroni; John the Baptist; Peter, James and John; was one of the three witnesses.
- III. Other proofs of the true Church:
 - a. The devil cast out of Newel Knight.
 - b. "Visions of eternity opened to his view."
 - c. Heavenly manifestations during first conference.

IV. Opposition springs up at Colesville.

- a. Mob rips out dam to prevent Joseph's wife and twelve others from being baptized.
- b. Joseph and the believers gather at Joseph Knight's home.

Lesson Enrichment: Remembering that even children enjoy proofs regarding various declarations about the Church and its gifts, prepare and present to them the three following helps.

- I. Instances of the Power of the Holy Ghost as manifested in Christ's early Church.
 - a. Day of Pentecost in Jerusalem, Acts 2:1-17.
 - b. In Samaria, Acts 8:14-18.
 - c. In Ephesus, Acts 19:1-6.
- II. Persecution in ancient times.
 - a. Jesus Christ crucified, Matt. 27; Luke 23; John 19.
 - b. Stephen stoned to death, Acts 7:54-60.
 - c. James killed, Peter imprisoned, Acts 12.
 - d. Paul's life threatened, Acts 21; 30-40.
- III. All who will seek earnestly for the truth shall receive a testimony.
 - a. Scriptural promises. John 7:17; Matt. 7:7-11; Moroni 10:4, 5.
 - b. Relate a testimony from the lives of our leaders.
 - c. Give your own testimony.

Application: Get each child to tell how he feels about the True Church, relating any proofs he may have. Lead pupils to feel that they should defend the True Gospel of Jesus Christ.

THIRD SUNDAY, JUNE 17, 1934

LESSON 21. THE FIRST ARREST OF THE PROPHET.

Text: Sunday School Lessons (Quarterly), No. 21.

Supplementary References: *Essentials in Church History*, pp. 98-103; *One Hundred Years of Mormonism*, Evans, pp. 114-120; *Young Folks' History of the Church*, Anderson, Chapter 9. See any History of the Church of this period. *The Historical Record* is very good, pp. 377-380.

Objective: To show that the Lord was mindful of his servant Joseph, even impressing the non-Mormon attorneys that they "go defend the Lord's Anointed."

Organization of Material:

- I. Joseph arrested on false charges.
 - a. This is the first of 38 times that Joseph was arrested on false charges.
 - b. Officer finds his mistake.
 1. Aids Joseph in getting away from the mob.
 2. Protects him during the night.
- II. Trial at South Bainbridge.
 - a. The getting of false witnesses.
 - b. Attorneys Reid and Davidson defend the "Lord's Anointed."
 - c. No fault found with Joseph.
- III. Re-arrested and carried back to Colesville.
 - a. Cruelty of the new officer and his friends.
 - b. Strange power felt by attorneys.
 - c. Freed again.
- IV. The second attempt to confirm the believers at Colesville.
 - a. Oliver and Joseph flee for their lives.
- V. A comforting revelation given.
 - a. The first 42 verses of the Pearl of Great Price.
 - b. The brethren informed that this was the same vision as was given to Moses on the mountain.

Lesson Enrichment: On May 14, 1844, fourteen years after the early prosecutions of the Prophet before the Courts of New York, Mr. John Reid, the lawyer who defended Joseph Smith, made a speech before a public gathering in Nauvoo. Mr. Reid never became a member of the Church but was always the Prophet's staunch and true friend. He remarked:

"I was again called upon by his friends to defend him against his malignant persecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep; as I had been engaged in law suits for two days, and nearly the whole of two nights. But I saw the persecution was against him; and here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go, and defend him, for he was the Lord's anointed. I did not know what it meant, but thought I must go and clear the Lord's anointed. I said

that I would go and started with as much faith as the Apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. * * * The next morning about 10 o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the country might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof; which they brought forward to testify one after the other, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about 2 o'clock in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No, sir, he came out like the

CONCERT RECITATION FOR JUNE
(Matthew, Fifth Chapter, Eleventh and Twelfth Verses)

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

three children from the fiery furnace, without the smell of fire. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: Mr. Smith, we

have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged." They then proceeded to reprimand him severely; not because anything derogatory to his character in any shape had been proven against him by the host of witnesses that had testified during the trial, but merely to please those fiends in human shape who were engaged in the unhallowed persecution of an innocent man, sheerly on account of his religious opinions.

"After they had got through, I arose and said: 'This court puts me in mind of a certain trial held before Felix of old, when the enemies of Paul arraigned him before the venerable judge of some alleged crimes, and nothing was found in him worthy of death or bonds. Yet to please the Jews, who were his accusers, he was left bound contrary to law; and this court has served Mr. Smith in the same way, by their unlawful and uncalled for reprimand after his discharge, to please his accusers.' We got him away that night from the midst of

three hundred people without his receiving any injury; but I am well aware that we were assisted by some higher power than man; for to look back on the scene, I cannot tell how we succeeded in getting him away. I take no glory to myself; it was the Lord's work and marvelous in our eyes."

Application: Give other illustrations, showing that God does come to the aid of those who serve him to the best of their ability.

FOURTH SUNDAY, JUNE 24, 1934
REVIEW

An Unusual Christmas Feature

By Lynne Salisbury

And when the evening was come, he sat down, and the twelve apostles with him. * * * And he took the cup and gave thanks, and said, "Take this, and divide it among yourselves." * * * And he took bread, and gave thanks, and brake it, and gave unto them saying, "This is my body, which is given for you: this do in remembrance of me." Likewise also the cup after supper saying, "This is the new testament in my blood which is shed for you."

A solemn hush fell upon that Christmas morning congregation as the pleading strains of a stringed trio playing, "*Come Unto Jesus*," floated through the darkened auditorium. The velvet curtains at one end of the room parted slowly, and the audience gazed in breathless reverence upon a hallowed scene—the magnificent reproduction, in life of "*The Last Supper*."

The majestic solemnity of this sacred last supper was so faithfully portrayed by the elders of present-day Israel that the spectators quickly caught the sublime significance of its meaning. Heartbeats quickened, eyes filled with tears, while the pulsing music throbbed out its divine plea to the repentant.

As the melody gradually died away,

the deep, rich voice of one having authority vibrated with reverent emotion as he administered the Sacrament. Eyes that had been filled now overflowed, and the partaking of the Sacrament took on a deeper meaning as the Saints renewed their covenants with the Lord.

It was a supreme achievement, this reproduction in life of an event which is so significant and sacred to Latter-day Saints. The members of Hollywood Ward, privileged to view the impressive representation of Christ giving such momentous instructions to His apostles feel richly blessed, and wish to extend their sincere gratitude to Sister Anona Cluff Tomlinson whose outstanding talent and untiring efforts are responsible for giving us this unforgettable Christmas memory.

The Saloon, a Bar

A bar to heaven, a door to hell—
Whoever named it, named it well.

A bar to manliness and wealth,
A door to want and broken health.

A bar to honor, pride and fame;
A door to sorrow, sin and shame.

A bar to hope, a bar to prayer;
A door to darkness and despair.

A bar to honored, useful life;
A door to brawling, senseless strife.

A bar to joys that home imparts;
A door to tears and broken hearts.

A bar to heaven, a door to hell—
Whoever named it, named it well.

—Selected.



PRIMARY

General Board Committee:

Frank K. Seegmiller, Chairman;
assisted by Lucy Gedge Sperry
and Tessie Glaugue

Present one card to the group. Let them read it together. What lesson does it recall? Have a child find the picture which illustrates it. With gem and pic-

CONCERT RECITATION FOR JUNE, 1934

(Mark, Tenth Chapter, Fourteenth Verse)

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

LESSONS FOR JUNE, 1934

FOR SUPERVISORS

The most successful teachers are those who can go back in their experience and enter child life with the child and see the world and its inhabitants as he views them. Without this understanding our chances of appealing to the child's real interests are small. In order to accomplish our purpose in class work we must bring the child's mind to be interested in what is being taught in order to really touch him in some way which will affect him for good. His interest must be caught at the beginning of the lesson especially. For this reason the point of contact should be carefully studied in lesson preparation.

An interesting Union Meeting can be held by having various teachers make the above preparation on a month's lessons and present them to the group. Let the group decide on their fitness to child life and the interest which they will create.

FIRST SUNDAY, JUNE 3, 1934

REVIEW

Print the memory gems of the May lessons on cards large enough for the whole group to see and read. Have the accompanying pictures ready for use.

ture before the class review the lesson emphasizing the high places which bring out the aim.

In like manner review the other lessons remembering that the review offers a good opportunity to make further application of each lesson.

SECOND SUNDAY, JUNE 10, 1934

LESSON 96. JESUS BLESSES LITTLE CHILDREN.

Text: Matt. 18:1-10; Mark 10:13-16; Luke 9:46-48; Sunday School Lessons, (quarterly), No. 96.

Objective: To be gentle and kind-hearted is to be like unto Christ.

Pictures: "Christ Blessing Little Children," No. 60 (Nelson Set).

Songs: "I Think When I Read That Sweet Story of Old"—Songs for Little People, Conant and Danielson, or Primary Song Book; "Let the Little Children Come," Primary Song Book; "Jesus Blessed the Children," Primary Song Book.

Memory Gem: "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."

Organization of Material:

I. Mothers Present Their Children to Jesus.

a. They come from far and near.

With their little ones.

b. Jesus' past tenderness had encouraged them.

II. The Disciples Rebuked Them.

- a. The place of women and children was not on the same level as it is today.
- b. Jesus was busy.
- c. The disciples sought to shield Him.
- d. Jesus displeased.
- e. "Suffer the little children to come unto me," etc.

III. Jesus Takes the Children to Him.

- a. He places His hands on their heads.
- b. He prays over them.
- c. "Whosoever receives this child in my name," etc.

Lesson Enrichment—Point of Contact: Some children are happy (show a picture of a smiling child), while others are sad (show a picture of an unhappy child.) Why do you suppose one is happy and the other one not so? (Let the children give many reasons). I think that the one word "love" tells the difference. The happy child has many to love her. Who? There is someone who loves us all even more than our family, friends, etc. Do you know who it might be? Jesus is our most loving brother and friend.

Illustrations—Application: Show the picture again and have them notice "the happy expression on the faces of the children: the child, in the foreground who is asking his mother if he should give Jesus the flowers; the baby in His arms, the little one upon whose head Jesus has laid His hand." Why are they so happy? How can we return Jesus' love? Have the children name ways which the lesson has brought out such as by being happy, kind, giving to others, praying and by courtesy.

THIRD SUNDAY, JUNE 17, 1934

LESSON 97. CHRIST AND THE FIVE THOUSAND.

Text: Matt. 14:13-21; John 6:1-14; Mark 6:30-44; Luke 9:10-17; Sunday School Lessons, (quarterly), No. 97.

References: Weed's "A Life of Christ for the Young," "Jesus the Christ," etc. "A People's Life of Christ"—Patterson Smyth.

Objective: *Sacrifice brings great physical and spiritual blessings.*

Pictures: "The Feeding of the Five Thousand" (Nelson Set of Pictures). The same title—New Testament Primer.

Songs: "God Make My Life a Little Light," Hollis Dann II.

Memory Gem: "It is better to give than to receive."

Note: This gem fits in the story best when the little boy is given back his basket. Such words as these he must have thought.

Organization of Material:

- I. Jesus Seeks Rest.
 - a. To listen to the apostles' missionary experiences.
 - b. To commune with them.
 - c. They depart by boat.
- II. He Forgets Himself to Help the Multitude.
 - a. Hundreds of people follow the boat by land.
 - b. Jesus sympathizes with His followers. They were as sheep without a shepherd.
 - c. He heals their sick.
 - d. Gives them spiritual food.
 - e. Gives them food for their bodies.
 1. "Give ye them to eat."
 2. "How many loaves have you?"
 3. A little boy offers five loaves and two fishes.
 4. The crowd sits down in order.
 5. Jesus looks to heaven, blesses food and breaks it.
 6. All eat and are filled.
 - f. Teaches them order and economy. Gathers twelve left-over baskets.

Lesson Enrichment—Point of Contact: Now that summer is here and school is out we all have plans in our mind, no doubt, for a vacation. Have you? Tell us about it. If we can't have a long vacation summer time offers many occasions for fun for just a day. What do we call such days? What holiday comes next month? Jesus had a holiday once. We seldom think of him in this way, do we? Let me tell you about his holiday.

Illustrations—Applications: This lesson can be nicely illustrated on the blackboard. Draw the River Jordan, the Sea of Galilee, Capernaum, the mountains on the opposite shore, the path of the boat, the travels of the people, etc.

We are called upon to make sacrifices just as did Jesus, His disciples and the little boy. What sacrifice did each make? Let us see what we can give up to help others.

(Suggestions: Paying of tithes and offerings; sharing toys, clothes and foods; sacrificing a holiday to help another, etc.)

FOURTH SUNDAY, JUNE 24, 1934

LESSON 98. A VISIT WITH A WOMAN
OF SAMARIA.

Text: John 4:1-42; Sunday School
Lessons (quarterly), No. 98.

Reference: Hurlbutt's "Story of the
Bible," pages 536-537.

Objective: *To be gentle and kind
hearted is to be like unto Christ.*

Pictures: "Jesus at the Well (Nelson
Pictures); Bible Primer (New Testa-
ment), page 30.

Songs: "Morning Prayer"—Songs for
the Children—W. W. Gilchrist.

Memory Gem: "Now we believe * * *
and know that this is indeed the Christ,
the Saviour of the world."

Organization of Material:

- I. Jesus Rests by Jacob's Well.
 - a. On His way from Judea into Galilee.
 - b. It was about mid-day.
 - c. His disciples had gone for food.
- II. He discusses "Living Water" with a Woman.
 - a. It was not the custom for a priest to speak to a woman.
 - b. The Samaritans and the Jews were enemies.
 1. A Jew ordinarily would not partake of food prepared by a Samaritan.
 2. Religious beliefs different.

c. Jesus asks a Samaritan woman for a drink.

She expresses surprise.

d. He offers her "Living Water."

III. Many Samaritans Believe.

- a. Some listen to the message of the woman.
- b. They invite Jesus to remain among them.
To give them the word of God.
- c. Many rejoice and believe in the Gospel of Christ.

Lesson Enrichment—Point of Contact: "Every good gift and every perfect gift is from above and cometh down from the Father."

What do you think is God's greatest gift to us? (Let the children give their ideas.)

Jesus came to earth to tell us of God and His goodness to us. He tells us how to use these gifts to make us better and happier. Let me tell you of how Jesus taught these things to a woman.

Illustrations—Application: Repeat the memory gem. How do you feel about Jesus? Why is the word Master such a fit name for Jesus? What gifts has he given us? (Be sure to mention the church we belong to which is His church and named after Him). We must always remember and believe that Jesus is the Son of God, the Saviour of the world.

Treasures

By Mabel Spande Harmer

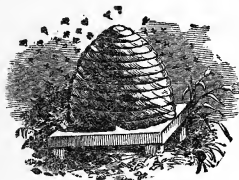
If I could hie to India, I'd find a golden bowl
With filigree around the edge and on the side a scroll
Which told of how my treasure rare was won in olden day,
When Rajah bold and rival prince were met in battle fray.

If I could roam in Araby, I'd seek the brightest gem
That shone upon a queenly brow in ancient diadem.
A jewel with blue as deep as cornflower fair or summer sky,
Whose radiant lights and transient gleams would dazzle every eye.

Or if to Persia I might go to tarry at my will,
I'd seek the rarest perfume. I'd search everywhere until
Perchance in some old mosque 'twould be—a breath of tropic flower
Safe hidden for a thousand years to grace a lovely bower.

But since at home I needs must stay, I'll find my treasures here—
A jeweled sunset on a lake when eventide is near,
The blooming of my apricot, where topmost in the tree,
A bluebird sits with azure wing and sings in ecstasy.

Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION

"Father, let me make this day
Just as perfect as can be;
In my work, and in my play
Let me ever follow Thee."

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 3, 1934

LESSON 130. THE CHILDREN'S PERIOD.

This is the monthly review period. By careful questioning based on the illustrative material of the previous month, let the children talk about the lessons which were taught. Remember that the objectives and how to apply them are the things that you wish the children to recall in this period.

Talk about the program that was held in Sunday School to honor mothers on "Mother's Day." Review the purpose of it. On the following Sunday we honored father in song and story. We learned of "A Father's Love Rewarded." How was Father Alma's love for his son rewarded? How can we reward our fathers for the love which they prove for us? How can we reward Father in Heaven for His great love? What are some of the things necessary for us to do that we may again live with our Father in Heaven?

By constantly endeavoring to do good deeds, we find little time to do evil ones. God will help us to do good if we believe in Him and obey Him. How did He help Ammon in his work?

Review the gem of last month and one of the rest exercises.

Gem for this month: The Concert Recitation Gem.

Teach one of the following songs from "Songs For Little People" (on sale at the Deseret Book Co., price \$1.35 by mail):

"A Prayer for Summer Season," page 10.

"Love's Lesson," page 26.

"Night and Day," page 40.

SECOND SUNDAY, JUNE 10, 1934

LESSON 131. THE MISSIONARY LABORS OF NEPHI AND HIS BROTHER.

Text: Helaman 5; "Life Lessons For Little Ones," Third Year.

Objective: *Happiness and peace come to those who repent of their sins and try to do right.*

Organization of Material:

- I. Two Sons of Helaman.
 - a. Names Lehi and Nephi.
 1. After those of old—That they might emulate their lives.
- II. Missionaries to the Lamanites.
 - a. Nephi and Lehi go to Zarahemla. Baptize many people.
 - b. Leaving Zarahemla.
 - c. Are cast into prison. By army of Lamanites.
- III. God Protects their Lives.
 - a. A fire encircles the prison. Does not destroy.
 - b. Lamanites are frightened.
- IV. God speaks to the Wicked Army.
 - a. In defense of His prophets (Nephi and Lehi).
 - b. Speaks three times.
 - c. Causes the darkness to fall. Nephi's and Lehi's faces illuminated.
 - d. People pray for forgiveness.
 1. The darkness passes.
 2. The Spirit of God fills their hearts.
 3. They leave the prison rejoicing.
- V. The Lamanites Become Followers of God.
 - a. Believe the words of the prophet.
 - b. Repent of their sins.
 - c. Joy fills their hearts.

Lesson Enrichment: Once a man became angry at his neighbor and spoke harsh, unkind words to him. Morning after morning the neighbor said, "Good Morning" as he passed the angry man's house, but he received no "Good Morning" in reply. An angry heart is never a happy one, so every day the man missed the joy that comes to one when he extends friendly greetings to his neighbors.

One day the man's car became stuck in the deep snow on his driveway. He needed help, and his neighbor was there to give it to him. The man was sorry then that he had treated his neighbor unkindly. He apologized for the cross words he had spoken and felt happier than he had felt for days.

Application: How do you feel when you have helped some one? Do you feel happy or sad? And when you have hurt some one, you do not feel happy until you ask forgiveness of them, until you make them understand that you are sorry. When you have done a deed with which Heavenly Father is pleased, do you not feel happy?

THIRD SUNDAY, JUNE 17, 1934

LESSON 132. GOD SPEAKS THROUGH HIS PROPHETS.

Text: Helaman 6; 7; 10; 11:1-21; "Life Lessons For Little Ones," Third Year.

Objective: Heavenly Father blesses and prospers those who keep His commandments.

Organization of Material.

- I. Lehi and Nephi Preach Peace.
 - a. Lamanites and Nephites are friendly.
 - b. Prosperity rules the land.
- II. Nephites Become Careless.
 - a. Become worshippers of wealth.
 - b. Live wicked lives.
 - c. God takes His blessings from them.
 - d. Nephi Grieves.

Prays aloud for God's help.
- III. God Punishes the Nephites.
 - a. As Nephi had prophesied.
 - b. Causes a famine.
- IV. The Nephites Repent.
 - a. Call upon Nephi for help.
 - b. Nephi prays in their behalf.
 - c. Their prayers are answered.
 - d. They esteem Nephi as a great prophet.

- e. They pay heed to his message.
- f. They enjoy peace and God's blessings again.

Lesson Enrichment: How many of you know a relative or friend who is now on a mission. Why is he there? What is his work there? Isn't he serving our Heavenly Father in a splendid way? If you were old enough to read a letter from a missionary you would know that he is very happy because Heavenly Father is blessing him and helping him in his work. Heavenly Father does so, because the missionary is keeping His commandments. So He blessed and helped His prophets of old whom He called to preach to the people.

If a letter from a missionary has lately come to your home ask mother or older brother or sister to read it to you.

FOURTH SUNDAY, JUNE 24, 1934

LESSON 133. SAMUEL, THE LAMANITE.

Text: Helaman 13; 14; 15; 16:1-8; "Life Lessons For Little Ones," Third Year.

Objective: God's protecting care is with those who honor and obey Him.

Organization of Material:

- I. Samuel Preaches Repentance.
 - a. To the sinful Nephites.
 - b. He is rejected.

Driven from the Nephite land.
- II. The Sermon on the Wall.
 - a. God speaks to Samuel.

Commands him to return to the Nephites.
 - b. Samuel finds the city gates locked.

He is refused entrance.
 - c. Samuel preaches from the top of the wall.
 1. Wall was built for city protection.
 2. He prophesies Savior's birth.
 3. He describes Savior's death.
- III. Many Lives are Touched by Samuel's Message.
 - a. Many repent and are baptized.
 - b. Samuel returns to His own people.

Lesson Enrichment: We have seen in our stories of the Nephites and Lamanites that the Nephites were ever being helpful to the Lamanites. They were trying to teach them to love and obey our Heavenly Father. In our story today we learn how a Lamanite named Samuel helped the Nephite people.

Twice every year the members of our church are asked to meet together in General Conference. We go to the Tabernacle in Salt Lake City and there we hear the messages that God sends to us through His prophets. Some of the people there have traveled many miles and perhaps have spent many dollars to bring them to the Conference. Do you think that they would be willing to do so, time after time, if they did not feel happier because of it? They feel that their faith has been strength-

ened, that they will strive to have more love for their fellow-men and a greater desire to serve their God, because of the wise counsel they received at the conference. Talk with the children about helping Mother and Father to attend the conference sessions. If left at home they will be trustworthy and watchful of their conduct so that mother and father will not need to worry about them. If they are permitted to attend the conference they will sit very quiet and be cheerful and helpful.

That Message to Garcia

By Lelia Munsell, for National Kindergarten Association

"Mother, I got a knot in this old shoe string." My five-year-old's voice floated out to me, where I was busy in the kitchen. "You'll just have to come and get it out."

"Keep working at it," I called back. "You'll get it."

"I've tried and tried, and I can't."

"That's another message to Garcia," I suggested. "Put it through, Son."

There was silence for a full minute, then the patter of bare feet on the floor. My son stood before me with flashing eyes and head held high. "Mother, you know that story is not true. You know you just made it up to get me to do things I don't want to do or can't do."

"Indeed I didn't make it up," I assured him. "It's all true, every word of it."

"Honest?"

"Honest."

He looked at me, decided I was playing fair, and gave his head a toss. "All right, then. I'll put it through." And he pattered back to the livingroom.

There was another silence but after a little time he called to me, triumphantly, "Well, I put it through."

This lad, like many another child, was inclined to give up a disagreeable task or a hard task too easily. One day I had an inspiration. I told him the story of how Lieutenant Rowan had carried a message to Garcia at the beginning of the Spanish-American War. I made it as vivid as possible. I pictured the Cuban jungle with its big snakes and other animals, its dense growth of tropical plants. I told him how the young Lieutenant did not even know where Garcia was, how he had to hunt for him in that wilderness, and how enemies might follow him and kill him at any time.

He was very much interested and asked

all sorts of questions. Finally I suggested, "Now, suppose we say, when we find something hard to do, something that we think we simply can't do, 'This is a message to Garcia. I'm going to put it through.' That's what this young soldier did. He put it through."

That was a new game and it appealed to him. It worked, too. The idea of it kept him at many a task when he would have given up, otherwise. Then came the shoe string episode. That was a real crisis. A knot in a shoe string is not an easy thing for a five-year-old to tackle. No made-up hero would serve him then. He had a literal mind, and a real job to handle. But when I assured him that the story was true he went back to that job and "put it through."

The incident contains a suggestion for character training. This small lad was already responding to life, real life. Unconsciously he was acting upon the principle that has kept many an older person at a difficult task, "If somebody else did it, I can." Mere precept would not have impressed this lesson upon his mind. The true story of Lieutenant Rowan did.





THE FUNNY BONE

Back to Normal

Nurse—"I think he's regaining consciousness, doctor; he tried to blow the foam off his medicine."—*Tit-Bits*.

She Tried

"How can you let your wife go round saying she made a man of you? My wife could never do that."

"No, but she told my wife she did her best."

Dead Letter Baritone

"Yessah, Ah's a great singah."

"Wheeah did you-all learn to sing?"

"Ah graduated from a correspondence school."

"Boy, you sho' lost lots of yo' mail."
—*Florida Times-Union*.

The Timid Soul

Landlord to prospective tenant—"Have you any children?"

"No."

"Any dog, cat, or canary bird?"

"No."

"Piano, loud speaker, or phonograph?"

"No," timidly, "but I have a fountain pen that scratches a little."

Call a Plumber

City Boy—"Say, dad, how many kinds of milk are there?"

Father—"Well, there's evaporated milk, buttermilk, malted milk and—but why do you wish to know?"

"Oh, I'm drawing a picture of a cow and I want to know how many spigots to put on her."—*Farm Journal*.

Good as New

While a young mother was bathing her baby, a neighbor's little girl came in and watched the process. The child was holding a doll minus an arm and leg and much knocked about generally.

"How long have you had your baby?" she asked the mother.

"Three months."

"My, but you've kept her nice!" exclaimed the little girl.—*Legion Weekly*.

Wrong Word

"I understand your wife came from a fine old family."

"'Came' is hardly the word—she brought it with her."

Cruel, Cruel Shock

A girl of this day may not faint at hearing a risqué story, or at the sight of a mouse, but we reckon the sight of a sink full of dishes to be washed would make her keel over in the good, old-fashioned style.—*Sam Hill in the Cincinnati Enquirer*.

R. F. D.

John—"Tom, what make of car do you call that one you have?"

Tom—"Well, it's the old reliable type, the 'R. F. D.'"

John—"What's that?"

Tom—"Rescued from the dumps."

He Knew

The doctor surveyed his patient with a critical eye.

"H'm," he muttered, "you confess that you are bad-tempered, eh? I suppose I need not tell you that a bad temper is caused by an ugly little microbe?"

The patient gasped.

"'Ssh!" he exclaimed. "For Heaven's sake, speak quietly, doctor. She's sitting in the room next door."

In Other Words, Please Remit

The rose is red, the violet blue,
This little bill is overdue.

So pay it now—don't wait till when
The rose and violet bloom again;
For if you do delay it thus

No violet will bloom for us.
Unless you pay, the rose will rest
Upon a fair and manly chest;

The birds will sing but what of that?
We will not hear where we are at—

So come across, we need the dough,
Not in the spring, but now, you know.

The rose is red, the violet blue—

Do we need cash? I'LL SAY WE DO!

—*Brussels Post*.

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